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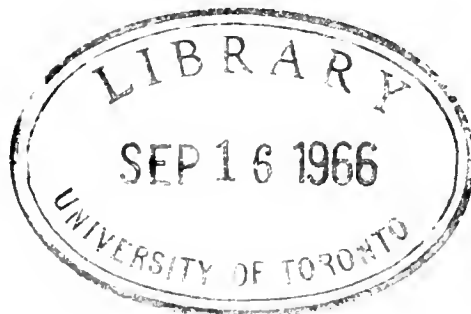
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THE GENESIS OF THE MAYA ARCH

By EDWARD H. THOMPSON

UNTIL now, it has been the generally accepted belief among archeologists that the entire plan of the ancient stone structures of Yucatan was developed elsewhere, that in some unknown region the evolution of this structural type had been carried out until perfected, crystallized as it were, before the first stone structure was built on the peninsula of Yucatan. I find no evidence to maintain this belief, while I do find much, and, to me, conclusive evidence of a very typical process of development from the *ná* or the native palm-thatched hut of Yucatan, to the magnificent structures of stone and lime that crowned the terraced levels in these ancient centers of population on the peninsula. I regard, not the stone structures, but the little known and still less studied *ná* as the primitive, the unchanged and unchanging type structure. As it is today so it was in all essentials before the stones were quarried, the lime burned, or the flints chipped, that helped to make the first stone structure on the peninsula of Yucatan. I claim that the *ná* is the germ unit of the edifice chambers, and the edifice simply a collection of *nás* expressed in stone and mortar. While my examples are specific, the claim covers and the facts hold good generally all over the Maya area. Wherever this race of ancient builders, now called the Mayas, held sway, there the *ná* with its environmental changes became the type unit. I shall seek to prove these basic facts with few words but many examples.

Commencing, as we logically must, at the very foundations, I

will say that the seemingly general impression that all the stone structures in Yucatan are built on pyramids is as wrong as is, to me, the belief in the necessarily exotic origin of these ancient centers. Only the religious structures, temples, shrines, or altars, were so placed. The public buildings, palaces, and other structures of the kind were usually built upon terraces, higher or lower probably, according to the power and desires of their builders. Any person living today in Yucatan, who is building a home, will, if common sense governs and his means permit, place his edifice upon what is practically a terraced foundation, as did those ancient builders. The difference that even a few feet of elevation makes in this land of general level, is but little short of marvellous. It makes all the difference between constant smarting in a candent heat and a cool fresh atmosphere conducive to comfort and calm repose.

Slave owners can command and unpaid labor can be made to produce conditions looking to the superlative in comfort and luxury. Hence these high-terraced structural levels. There is no hidden mystery and no exotic origin, but a successful effort of a slave-holding people to be as comfortable as they could be regardless of cost, life or labor cost. This is but common sense applied on a slave-owning basis.

That the temples *are* built on high pyramids does not affect this question; all religions seek to give that which is best to their deities. If mortal man can secure reposeful comfort by the elevation of a few feet above the general level of the earth around him, then the mansions of the Deity must be placed as far above those of mortal man as He Himself is above mere manhood. That is the applied theo-logic of all times. It was applied in the shape of high truncated pyramidal sub-structures on the peninsula of Yucatan. To this may be coupled the ever pervading idea that God is to be worshiped on high places. There is no deep mystery and necessarily exotic origin in these ideas either, for they are world wide, soul deep, and all time long in human kind.

The base, the sub-structure, as a part of the entire plan, being now removed as a factor of the problem, I will seek to prove my assertion that the stone edifice is but the development of the palm-thatched ná.

My investigations have filled me with a respectful admiration of the ná as a habitation. The typical palm-thatched ná is as near the perfected structure of its class as a structural formation can be, it is like a natural growth, a thing built of the elementary particles of the region, and is itself a part of the environment, like the knots of the tree, the nest of the squirrel, or that of the humming bird. One may pass close by it in the forest, and yet it will still be hidden, merged in the surroundings. On the edge of the grassy savannah it is confounded with the thorny foliage caps and the low tree tops. It is perfectly ventilated, the vitiated air escaping and the fresh air entering by percolation and not by draughts. It is cool in the hot weather and warm in the cool season; no rains, however prolonged or heavy, can enter the roof of a well made ná, while the smoke of the *koben* or three-stoned fireplace, rising up to, and percolating through the thatch, keeps out the noxious insects and other vermin.

Like many other apparently elemental creations, the ná is really complex, being itself the slow and gradual development of unnumbered centuries; in fact the development of the perfected ná from the mere leaf shelter through its various stages is a fascinating study in structural evolution, which I shall undertake later, but it is not germane to the present article, which must commence with the perfected ná and end with the perfected edifice of stone.

Although the perfect ná is really the product of long-continued development, I think that in my researches in the Labná group of ruins I have proved conclusively that the palm-thatched huts, the ná's of then and now, have undergone no change in type form. We will therefore describe the building and give the measurements of the type ná. We will then take these type forms of thatched ná and stone edifice and compare them, first in detail, the thatched ná with the single chamber of the edifice, and then the edifice as a collection of units, chambers or ná's as they may be.

The village of Pisté is the native pueblo nearest to the ruined group of Chichen Itzá. I selected a ná in Pisté, built by pure-blooded natives, who, having never journeyed far from the pueblo, could not have had their building ideas changed from the general usages of the region and their people. All of the data, measurements, and so forth concerning these primitive ná types will be

understood as having been taken from the Pisté structure, unless otherwise stated.

In the famous ruined group of Chichen Itzá, by far the most important and typical of all the ancient groups of the peninsula, there is an edifice called by the natives *Ah-kat-tzib*, "the house of the writing in the dark,"—*ak-kab* writing, *tzib* darkness (pl. xxx)—so called from the fact that in the darkness of an inner chamber is a stone lintel, on the under side of which are lines of inscriptions and a seated figure seemingly in the act of offering burnt sacrifices. This edifice, though large, has no special points of interest, other than those of the above mentioned lintel. It is merely a very average example of these ancient structures, and as such I chose it. It has neither the high-ceiled chambers of the "House of the Governor" at Uxmal nor, on the other hand, the tiny ones of

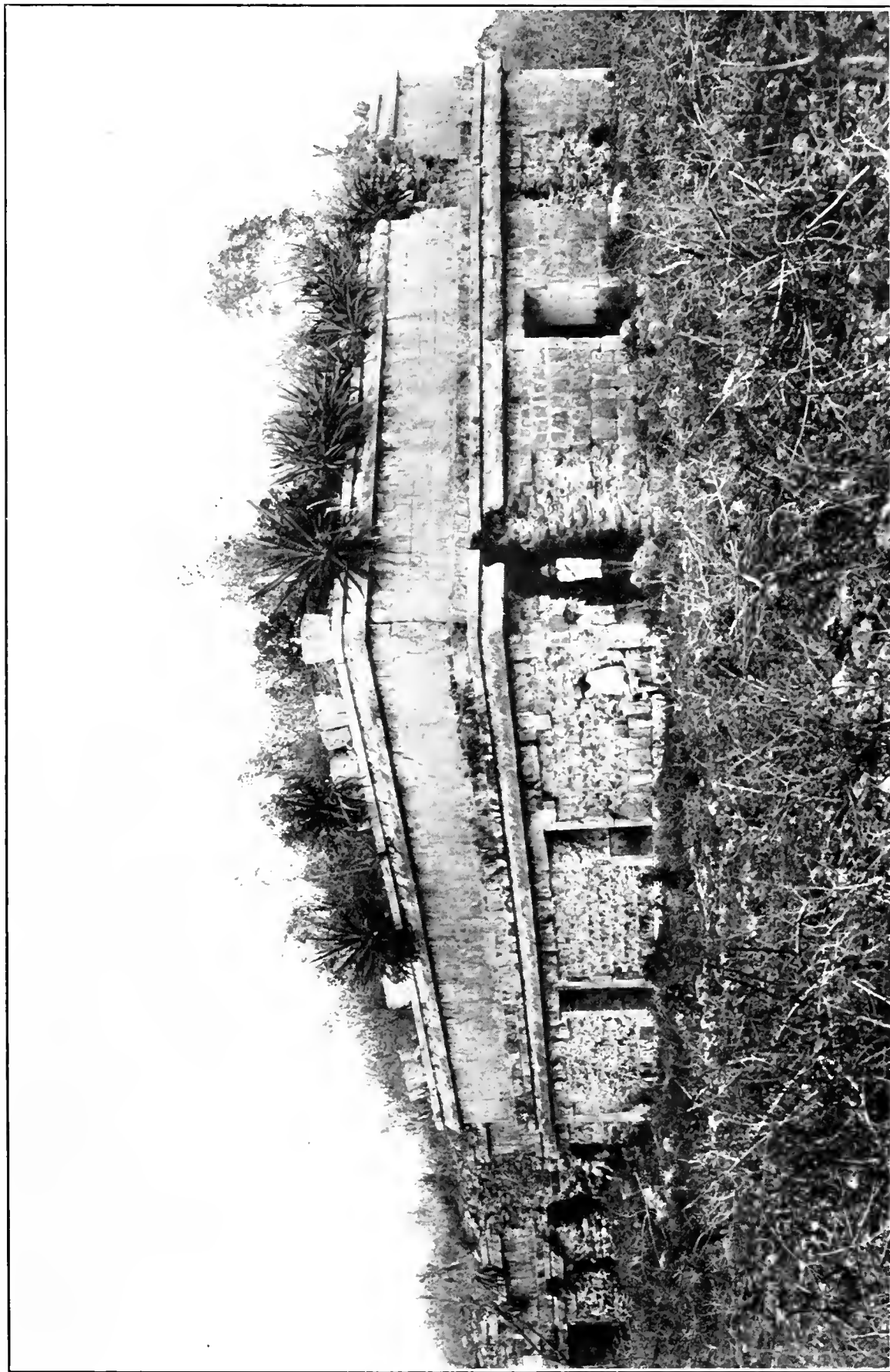


FIG. 61.—The Maya ná : The ocomes or forked posts.

the "El Meco" type. All of the chambers are average in dimensions as in other particulars. Of these I selected the southwest corner chamber, as in several ways a typical one and so best suited to my purpose. All my figures and facts concerning the chambers of a stone edifice are taken from this one chamber, unless otherwise specified.

In the building of the ná the size is first to be determined, and this is fixed, not by the ground plan, but by the length of the *hol-ná* or ridge-pole (*hol* head and *ná* house, that is house-head). This determined and the site selected, all else falls into the grooves worn smooth for them by the attrition of ages.

Six or eight large *ocomes* or forked posts are firmly fixed in the



AH-KAT-TZIB, THE HOUSE OF THE DARK WRITINGS

The chamber where the natives are standing is the one mentioned in the accompanying paper

ground in their proper places (fig. 61). This is a work of much importance, for upon these ocomes rest the well-being of the structure, literally as well as figuratively. These must be perfectly aligned, adjusted to each other, and above all firm, if the ná itself is to be sound and true. The wall structure is after all a mere screen, a light filter or wind break, necessary in a way but not all important; so reasons the ná builder, and he acts accordingly.

With the ocomes rightly in place and firmly fixed, then come the *balós*, the first and the thickest of the important cross-pieces, the *pach-ná* house-back (from *pach* the back of, and *ná* the house), so called from the fact that it supports practically all of the thatched roof, and it will be remembered that the roof *is* the ná. The *pach-ná* must be long and straight to fit snugly, and be bound tightly to both *balós* and ocomes by the rattan-like vines of the *anicarp* or *bejuco*

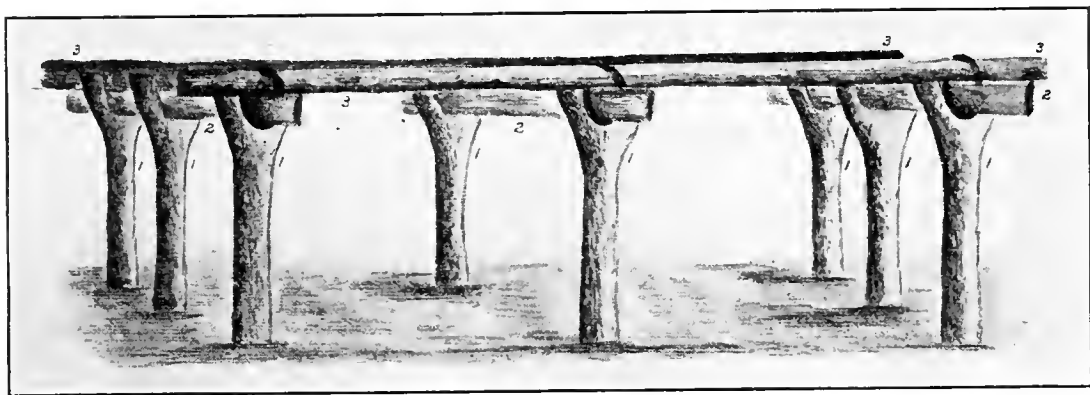


FIG. 62.—The Maya ná : 1, the ocomes or forked uprights ; 2, the *balós* or first cross-pieces ; 3, the *pach-ná* or first stringers.

(fig. 62). After the *pach-ná* come the *tijeras* and the *hol-ná* or house-head (*hol* head, and *ná* house), in other words the ridge-pole; these two, the *tijeras* and the *hol-ná*, together define the form of the roof. Note this fact for later it becomes of importance (fig. 63).

Before the *tijeras* can bear the weight of the *hol-ná*, the ridge-pole, or even prudently be allowed to sustain themselves, they must be braced and strengthened by the important second cross-piece, the *cap-aac* or turtle's arm (*cap* arm and *aac* turtle). Without this cross-piece and the thick first cross-piece, the *baló*, the entire roof structure would be liable to collapse, as a house of cards. Make special note of this fact, because of its latent importance.

After the *cap-aac* comes the *bel-chó* or way of the rats (*bel* way and *chó* rats), and well named it is, although we would know it better as the second roof-stringer.

The *xol-much* the toad's crutch (*xol* crutch and *much* toad), the diagonal roof braces that serve to stiffen the structure length-wise, are firmly bound in place, and then come the *uinkin-chés* or man-poles. These are long, semi-flexible poles channelled at the extremities and bound, both to the *hol-ná* or ridge-pole, and to the *bel-chó*, and the *pach-ná* or stringer. They thus form the foundation upon which the palm-thatch rests, and for this they are called the

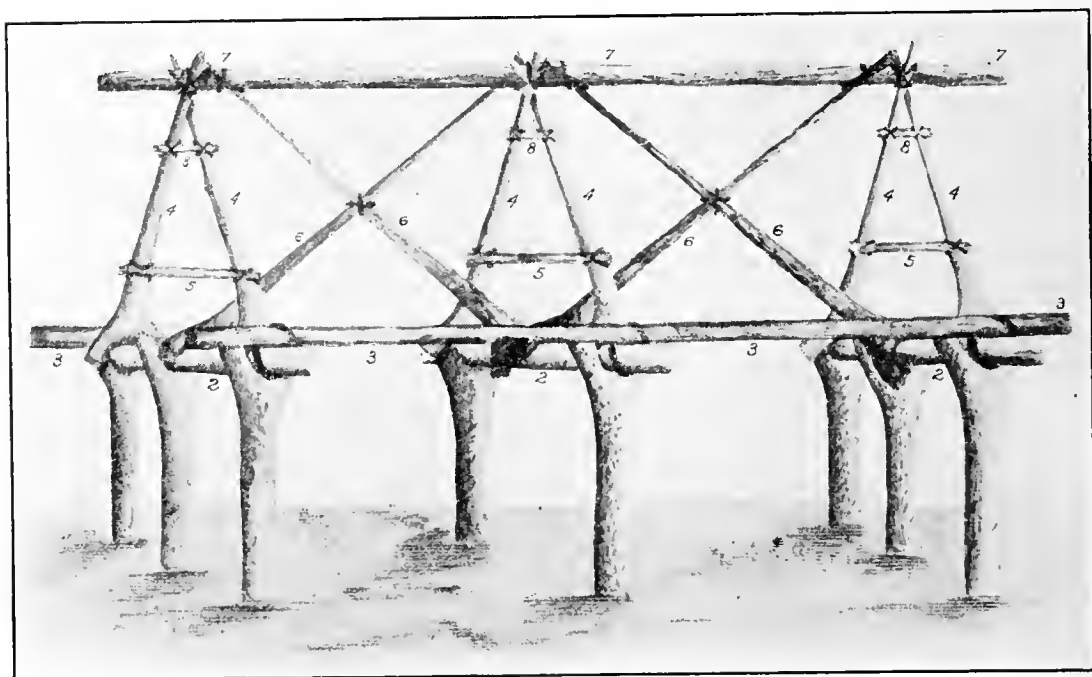


FIG. 63.—The Maya ná : The eight upright supporting posts are the ocomes ; 2, the balós ; 3, the pach-ná ; 4, the tijeras ; 5, the cap-aac ; 6, the xol-much ; 7, the hol-ná ; 8, the chan-cap-aac.

uinkin-chés, the euphonic transposition of the word *uinic* man and the word *ché* pole, man-pole.

Upon the man-poles, at right angles to them, are laid long, slender saplings, separated by a space of about a foot. These rods, or *jiles* (pronounced *heeles*) (fig. 64), must also be bound tightly and with special care, for if they become loose the thatch will be liable to leak, and ruin comes quickly upon a leaky thatch. The thongs that bind the *jiles* to the *uinkin-chés* are not the *bejucos* or vines of

the *anikab* but the fire-seared leaves of the *chelem* and the *cahum*, wild agaves. These leaves, seared and divided into long stringy green thongs, are as supple as wet cow-hide, and as strong as so many hide lacings. Anything bound by them, and these natives know well how to bind, become, when these thongs dry, about as firmly bound as anything can be, without solder or welding. In fact the finished frame of a well built ná is so taut and firm that it almost hums like a drum when struck with the open palm of the hand.

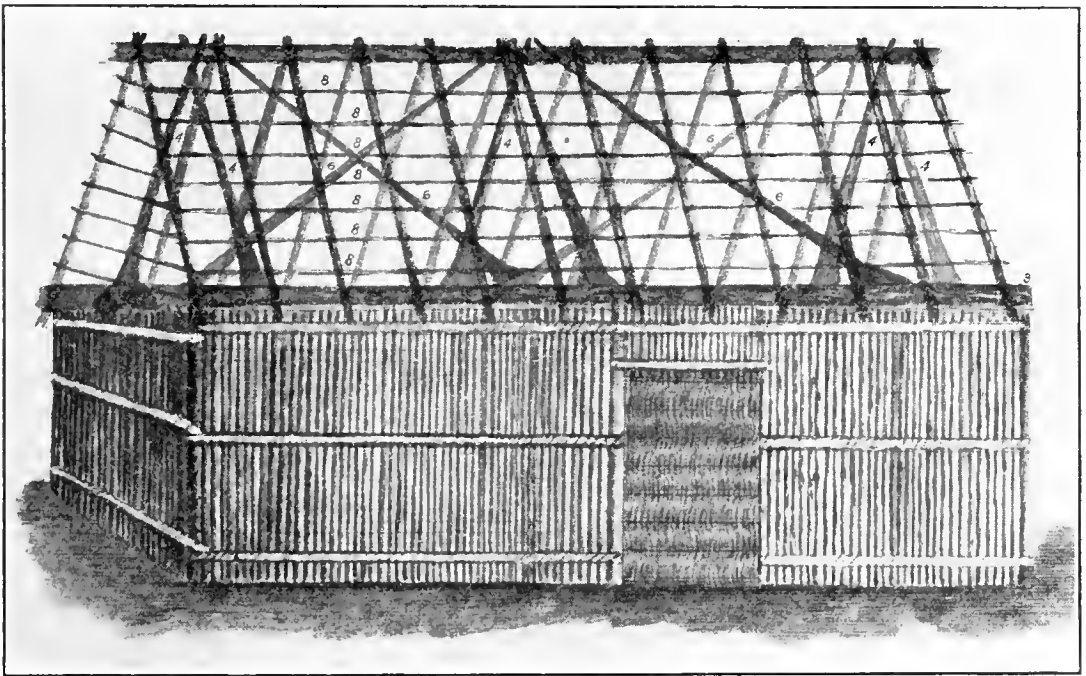


FIG. 64.—The Maya ná ; 3, the pach-ná, stringers ; 4, the tijeras ; 6, the xol-much or diagonal braces ; 8, the jiles.

The leaves for thatching the house before it can be called a finished ná have been cut from the tree some time before and have been dried in the sun until the chlorophyll-green of the mature leaf has changed to the light straw-color of the perfectly dried one. These leaves are the large palmates of the *Sabal Mexicana*, called by the natives *xan* (pronounced *shan*). When dried they are bound in bundles and stowed away in dry places, until used. The leaf in the bundle is left as it comes from the tree, cut from its long stem with only about six inches of it left as a kind of handle (fig. 65). When made ready for the thatch, the leaf is so trimmed that only the

portion remains represented in figure 66 by the full lines, the dotted portion representing the parts removed. The palm-leaf or *huano*, as it is called, is then divided into three parts by twisting the two outer portions until they take the form shown in figure 67. These parted leaves are placed on the jiles as there shown and as in figure 68. They are firmly held in place by the pressure of the one against the other, each being "skewered" upon the jile. The huanos upon one jile well overlap those directly below, like the shingles upon a roof, and they all together form the water-proof thatch of the ná.



FIG. 65.

There still remains one very important portion of the thatching of the ná, and that is the placing of the *pac-hol-ná* (the cap of the house-head). This is the palm-leaf covering over the hol-ná bound down by the *kat-ché* and *hol-ché*, pole binders. The *kat-ché* are the two short binders and the *hol-ché*, or head-poles, are the long ones. In figure 69 is shown the cap-like covering of palm-thatch, the *pac-hol-ná*, held in place by the *kat-ché* and the *hol-ché*.



FIG. 66.

The floor of the type ná is raised about a foot above the general outside level, and is upheld by the *pak* or rim composed of *kan-kab*, mud and stone puddling, faced with mortar of white earth, *sahcab*, and lime. This floor, I am sorry to have to say, was of red earth only, stamped hard, but in many other ná's that I have known the floor has been made of a mixture of three parts finely sifted white earth to one part of lime, and both well mixed with water, in which strips of *chucum* bark have been soaked. This *chucum* bark is very rich in tannin and the mixture, spread in layers on the floor surface, well pounded down, and burnished with smooth stones, *kas*, by strong and practised arms, gives a cream-colored floor-surface with a slight pinkish tint, as hard and as serviceable as can be desired.



FIG. 67.



FIG. 68.

The ná has neither doors nor windows as we understand them.

A screen of vines interlaced around, and stiffened by, a woof of slender poles, and held in place by loops of the same kind of vine passing through the edge of the screen and interstices in the entrance posts, serves all their needs, and admirably so. During all of my long experience among these people, I can not recall a single instance where these primitive door-screens have been wilfully, or rather criminally, violated.

The outer wall-spaces between the front and the rear entrances are filled up with small, straight poles, placed upright close together, and firmly bound with stout, thick bands of twisted and interlacing vines. These bands are three in number always, and divide the wall-space into two zones. Sometimes the wall surface thus made

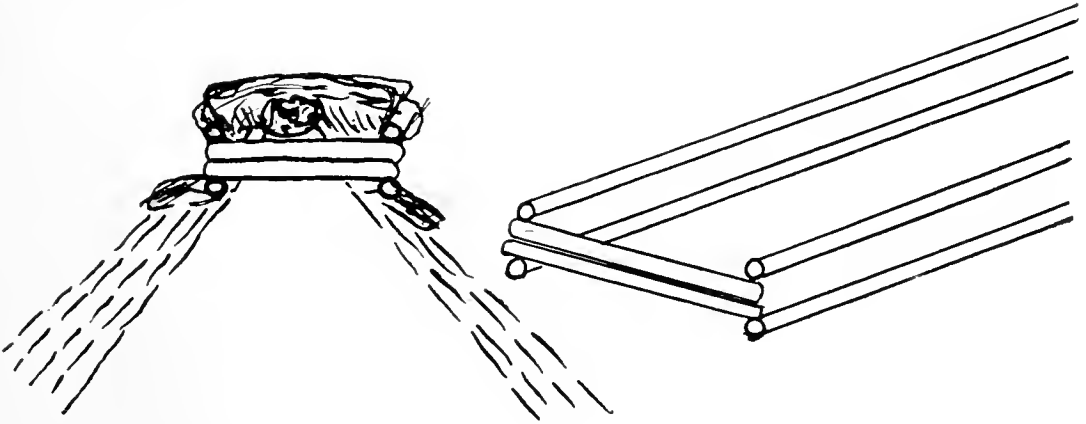


FIG. 69.

is left so, at other times it is covered with a mortar made of red earth, *kankab*, chopped grass, *chac-suc*, and *ha*, water, well kneaded together into a tenacious, plastic mass, that, when worked by practised hands into and between the pole surfaces, will, like adobe, resist even the tropical rains of the region.

The zone of wall surface directly beneath the overhang of the thatch is the place where the people of the ná suspend certain valued articles or things that can not for various reasons be kept indoors. Being under the overhang of the thatch they are generally dry and at the same time are high enough above the ground to be beyond the reach of predatory animals. It is on this zone that the trophies of the hunt are generally placed and exposed for drying, the skin of a jaguar or that of a python, the tail-fan of a golden turkey, or

the carapace of an armadillo. I call this the "trophy zone" of the ná.

The type ná is thirty feet long by fourteen feet and six inches wide, and nineteen feet high. From the floor to the pach-ná, house-back, corresponding to the spring of the arch, is ten feet, and from the pach-ná to the hol-ná, house-head, that is, from the spring of the arch to the apex of the roof, eight feet and six inches. The height of the first baló cross-piece from the floor is seven feet six inches. This baló being the most important of the cross-pieces is therefore the thickest, being over six inches in diameter. The second cross-piece, the cap-aac, is nine feet four inches from the floor, and is only four inches thick, while the chan-cap-aac at a height of eighteen feet and six inches from the floor is only three inches in diameter. These cross-beams are of the most vital importance to the safety of the ná. Without them the thatched roof is liable to collapse under an added burden, as for instance the moisture weight after a heavy rain. The material of these cross-pieces and that of the rattan-like *bejucos* that bind them to the roof-frame are matters of much moment to the careful builder of ná. I particularly wish to impress upon the mind the importance of these cross-pieces. The reason of this will appear later.

Measurements taken by me from over a hundred ná. develop the following building rules, probably established through untold generations of practical experience. The width is half, and the height two-thirds of the length, the height of the wall from the floor to the spring of the arch is equal to that from the spring of the arch to the apex of the roof.

These rules are not adhered to by inches or the fraction of an inch. That they are adhered to as closely as they are, without the use of graduated rule or measure, is surprising, and only to be accounted for by the fact of an instinctive adherence to lines, even though fixed by the eye alone, that the accumulated experience of untold centuries has told them is the best adapted for their purpose, that of habitation and durability.

The floor of the ná if properly made is raised fully a foot above the immediately surrounding surface. That this is the rule and the intention of the fully developed ná is proved by the raised *pak*

or surrounding base line. That these rules are not always adhered to is owing to the personal equation, the same reason why one person is "well groomed," buttoned up, and trim, while another is carelessly dressed, has buttons off, and is slouching or slatternly, There is character in a ná as in a mansion or in a person.

We have now studied the ná, dissected its parts, learned their purposes, and have re-assembled them into the perfect ná (fig. 70).

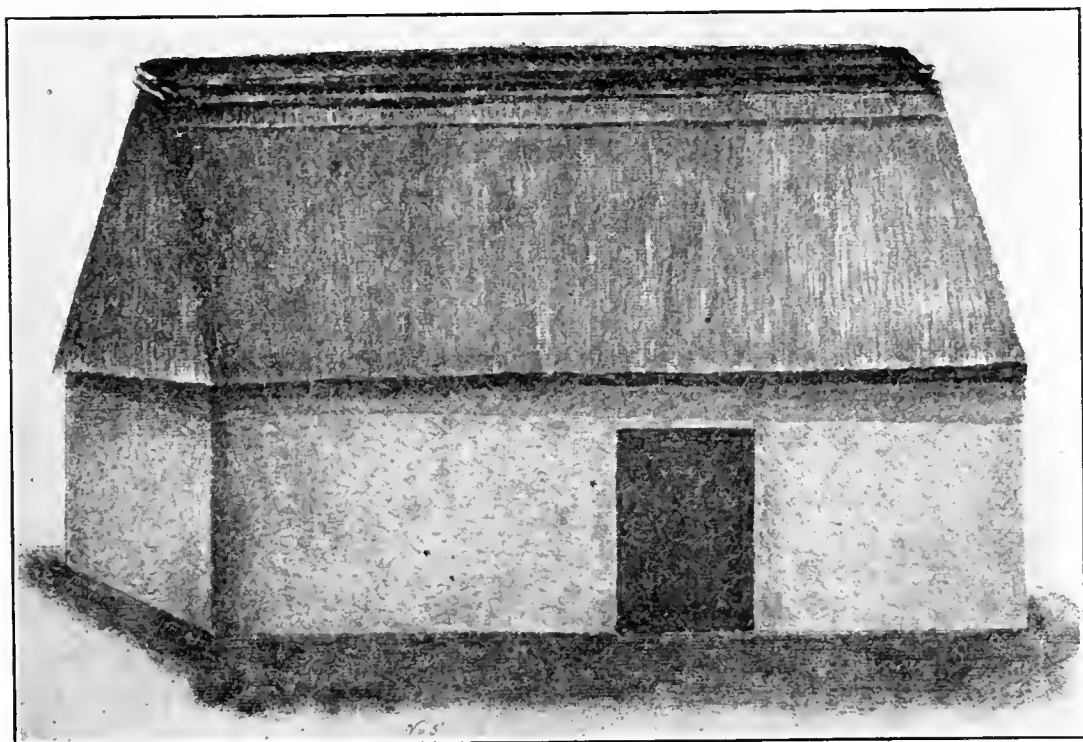


FIG. 70.—The completed ná.

We will now attempt the same so far as we may, first with the chamber and then with the edifice.

Like that of the ná, the chamber floor and that of the edifice as well is raised fully a foot above the former outside level. I say former outside level, because the accumulation and debris that together form the present surface must of course be discarded. To be exact the height of the stone outset of the chamber corresponding to the pak of the ná is exactly sixteen inches. In the different edifices of Chichen Itzá as well as those in the different groups of the peninsula, the height of this outset of stone changes but in degree only. It is always present and is the development in stone of the pak of the ná.

The floor of the chamber is made of the same material combined in the same mortar rate and in practically the same way as the better class of floors in the *nás* of today, as already described. Of course it can not be said and proved that even the *chucum* water was used but the evidence is plain as to the mortar rate and the use of the *kas* or smooth stones for burnishing.

At this point it may not be amiss to state that, as the masons of those days worked and made their walls of stone

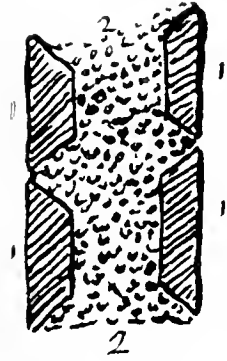


FIG. 71.

and mortar, so do the native masons of today. They use the same mortar rate, the same curious methods of imbedding wedge-like stone chips to stiffen the plastic mortar mass, and probably the same method of transporting stones, by balancing them on their heads, rather than by employing hods or rope lifts. The walls were built up probably by placing the cut stones first, and then making the mass solid by a rubble and mortar

mixture, a mortar grouting. Into this were then placed the wedge-shaped stone chips, and in time the whole mass became almost homogeneous (see fig. 71).

As in the case of the present *nás* the edifice chambers seem to have had neither doors nor windows as we understand them. The curious little orifices in the stones at the entrances, worn smooth by attrition, indicate that curtains and interlaced wythe screens took the place of the doors. Light was probably admitted through these entrances, or was obtained by the use of the wild wax tapers that these ancient people were expert in making.

Ventilation in the southwest chamber was secured by horizontal ventilating shafts piercing the wall from face to face close to the spring of the arch. The shaft was too high up and too small to serve in the matter of lighting, but did serve perfectly well as a ventilator. It must be remembered that in the tropics the great problem is, not so much how to bring the light and heat in, as how to keep it out, or at least to tone it down.

At the height of eight feet the spring of the arch commences, with an outset of three inches, as shown in figure 72. The angle of wall inclination is about twenty-five degrees, and at a

height of thirteen feet seven inches occurs the second jut or outset. The space between the inclined walls, or where would ordinarily be the apex, is truncated and in its place is a flat stone slab (fig. 73). This form is what is known as the "Maya arch."

At the respective heights of seven feet four inches, and eleven feet seven inches, there were inserted in the chamber walls four sets of cross-pieces corresponding, almost coinciding in position and size, with the cross-pieces of the ná, the balo, the cap-aac, and the chan-cap-aac so fully described before (fig. 74).

Now let us discuss the so-called Maya arch, and with it these cross-pieces, for both are intimately related. The Maya arch is an arch in name only, no key-stone is ever attempted, and the upper walls, though ever inclining inward, never meet. Their truncated planes are met and bound by flat stone slabs, and the weight of the mass above them.

Why should a people so intelligent as to evolve a calendar system but little short of marvellous in its accuracy have taken up and kept to an architectural plan so faulty in principle and cumbersome in practice? Simply for this reason: Evolution that had for a time held sway was later arrested, cut short by a period of conventionalism, evolution ceased, and the process of crystallization set in. The chamber was evolved from the ná and the edifice was but a collection, a grouping of the ná's when conventionalism gained the upper hand and development ceased.

The inner wall surface and lines of the chambers are but those of the inner

wall surface and lines of the ná expressed in terms of stone and lime; the juttings and spaces on the wall and ceiling are but the expressions in stone of the lines of the pach-ná and those of the



FIG. 72.

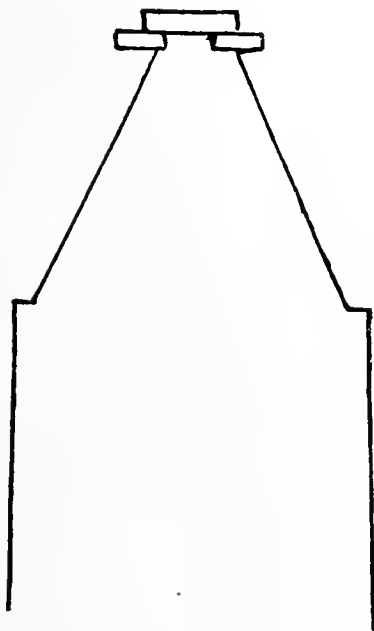


FIG. 73.

hol-che. Those weak-looking cross-pieces so anomalous in the massive chamber walls are but the atrophied and almost disappearing tokens of the cross-pieces that are so important in the frame work of the ná and so useless in the chamber. That they did not utterly disappear from the outline of the chamber is perhaps due to the fact that they *are* so all-important in the ná. This survival of a once important function or act is seen in the turning of the horse and the dog before lying down, or, to bring it down to the common events of our own time, in the dress coat with its peculiar shape, which has survived while the rapier that called for it has long disappeared from use.

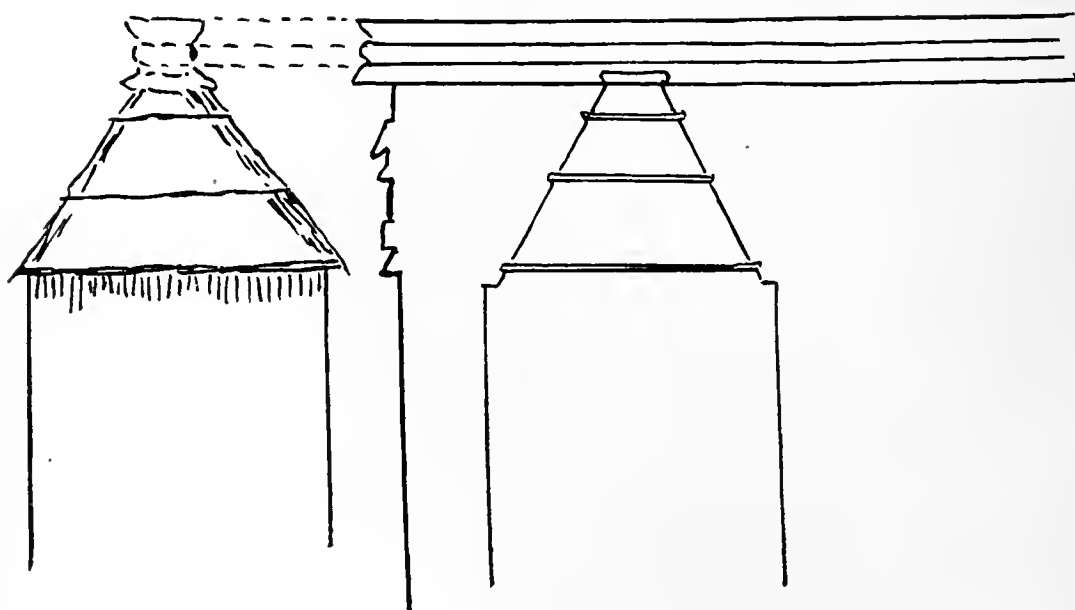


FIG. 74.

This in my opinion is the history and origin of the so-called Maya arch, a development from the ná cut short by conventionalism.

Now let us compare the outer walls of the chamber with those of the ná. The coincidence of the stone outset in the chamber wall with the pak of the ná has already been alluded to. By itself this coincidence means nothing, but, when combined with the other data, it means much. Like the walls of the ná those of the chamber and the edifice are divided into two broad zones. In the edifice of the Ah-kat-tzib, these zones are both plain, but this is unusual among the ancient structures of these groups, very rare indeed. As a rule the upper zone is devoted to symbolical designs, masks,

serpent-symbols, meanders, and the like. This is the zone that in the ná I have called the trophy zone, a zone of direct utility in the ná, of conventional symbolism and ornamentation in the edifice. A lower zone is sometimes plain as in the Ah-kat-tzib, or covered with columns and spindle designs as in the Palace of Labná. Do not these two surfaces recall, the one the adobe surface of the ná and the other the poles with the wythe bindings?

Now we have reached the roofing. The terminal stone courses, the cap stones of the edifice, are ever as shown in figure 75 and they extend around the entire roof structure of the edifice. Whatever else may be added or omitted, these are ever constant, practically the same. What are they but the lines of the collective pac-hol, house-head wall, hol-ná, and those of

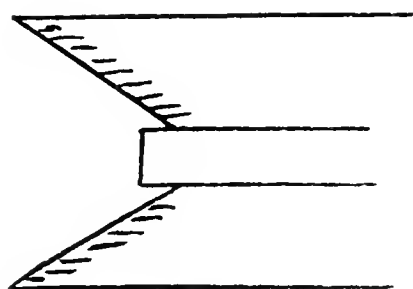


FIG. 75.

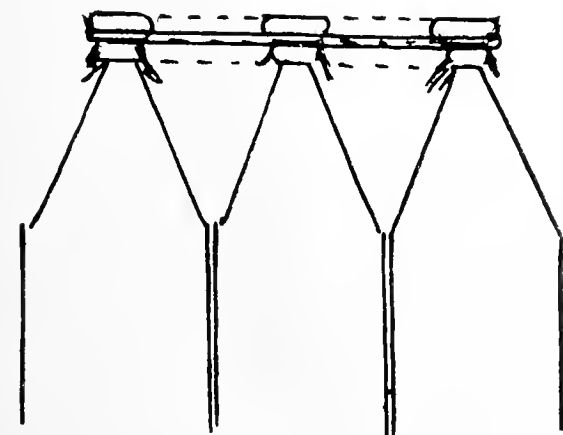


FIG. 76.

the binders, the kat-ché and hol-ché carried out and conventionalized in stone (fig. 76)? Although conventionalized it was in a marked degree an intelligent conventionalism that tried to get the best out of the material and within the limits given. These collectively applied lines of the pac-hol-ná were so combined as to hold and to serve their old purpose as roof binding and rain shields, and so to keep the waters of the roof as well from striking and defacing the symbols on the upper zone, as from what was in the ná, the trophy zone.

From these facts and data the safe conclusions to be drawn are these: The base lines, the ground measurements of the chambers and the edifice as well, are those

of the ná. The wall lines and measurements of the chamber are practically those of the ná. The shape, the inclinations, the general proportion of the chamber walls and roofing follow closely the

lines of the ná,—lines, angles, and measurements fixed and necessary to the ná, arbitrary and conventional to the chambers of the stone edifice. The so-called Maya arch is but the lines of the ná roof-structure expressed in stone and lime. The roofing of the edifice follows the lines and intent of the ancient pak-hol-ná expressed in conventional lines of stone.

In short the ancient stone edifices of Yucatan are arrested developments from the ná of the region. The features which they present were a typical, and, as far as it went, a perfect development from the type ná as it exists today, in the wilder portions of the peninsula, and bear no indication of exotic origin. Conventionalism held this race hard bound and conventionalism holds among the brown-skinned race today. "Who am I that I should do different from what my father did?" is a frequent expression on the tongue of the native Maya.

CAMBRIDGE, MASS.

SOME ASPECTS OF WINNEBAGO ARCHEOLOGY

By PAUL RADIN

THANKS to the activities of the Wisconsin Archaeological Society, an ever increasing mass of data relating to the antiquities of that state is now being collected. Much still remains to be done. It will, for instance, be impossible to correctly answer all the problems that have arisen from even a preliminary study of the data, until, on the one hand, a complete and thorough archeological survey of the entire state has been made coupled with a survey of the adjacent states and until, on the other hand, this data has been critically examined and interpreted by means of the ethnological facts at our disposal. Owing to the unfortunate lack of correlation between kindred sciences, due in part to the different historical developments of each subject archeology has too often been cultivated entirely apart from ethnology. This has, it is needless to say, given rise to a number of misconceptions and has, in addition, created a certain number of pseudo-problems. It is not with any desire of infringing upon the sacred rights of archeological research but from the simple desire of clarifying a condition of affairs that has at times threatened to nullify the results of both ethnological and archeological investigations, that it seems justifiable to state categorically that in very few cases has much good come from haphazard archeological investigations, begun without direct reference to problems suggested by ethnology. Archeology is necessarily but one phase of ethnology and if, owing to the richness of the material, it seems expedient to treat it as a separate science, the intimate relation it bears to the latter should never for a moment be forgotten. It is of the greatest importance, then, that the rôle of ethnology, in the consideration of archeological investigations, should always be borne in mind, and it is in connection with a cultural area where the evil results of a one-sided archeological study have been painfully apparent, that the following paper was written.

In Wisconsin, of all areas within the United States, the most fantastic theories have been developed to account for certain peculiar, archeological features that upon inquiry have been explained in a very simple manner indeed and in which, as a matter of fact, the peculiar features turn out to be "archeological" only by sufferance. We do not in the least wish to disparage the careful work done by numerous investigators in Wisconsin and elsewhere, but we do wish to bring home to them how much better would their object have been accomplished, had they tempered their antiquarian enthusiasm with an attempt at realizing what ethnological information was requisite for a correct understanding of the problems with which they were confronted. As a matter of fact, when everything else had failed, a chance bit of information obtained by Dr Stout of the University of Wisconsin explained that one feature for which Wisconsin was renowned, namely, the effigy mounds.

We said before that much was still necessary before all the problems of Wisconsin archeology could be elucidated, but enough is known to justify a study of the general data at our disposal in its relation to the ethnology of the Winnebago—for it is to them that we wish to confine ourselves entirely—and from the point of view of a few of the more important archeological problems involved.

The large number of mounds covering Wisconsin was noticed many years ago. Many explanations were given but, as these were in almost all cases individual attempts to account for them in any manner that would satisfy the logical sense of the investigator, they need not detain us here. Of course, when the "mound-builder" theory was in the ascendancy, the mounds fitted in admirably with the general scheme of things, especially since the inhabitants of the area where they were found professed to have no knowledge of their meaning. But the one thing that always puzzled investigators was the peculiar nature of their distribution and their enormous number.

The first really serious study of them was made by I. A. Lapham in 1850, and his work is of considerable importance still by reason of the admirable plats of mounds long since levelled. The next

discussion is that to be found in Cyrus Thomas' "Report on the Mound Explorations,"¹ but he makes no attempt to explain them. Our first accurate knowledge dates from the inception of the *Wisconsin Archeologist* in 1901. Any attempt to study the archeology of Wisconsin will necessarily have to be based upon the material there published. An extremely useful and suggestive summary of the data has been made by A. B. Stout. This little pamphlet and that on the Koshkonong region² by the same author have served as the basis of this article, as far as the data on the mounds are concerned.

The nature and significance of the mounds offer perhaps the most interesting archeological problems of Wisconsin, but they are by no means the only ones nor will their solution alone furnish all the light necessary for forming an approximately accurate picture of "pre-historic" Wisconsin, if we may indeed regard them as prehistoric. We should still have to investigate the distribution of pottery,³ arrow-points, and copper. The impossibility of answering any of these questions, apart from their relation to the ethnology of the area, will become apparent after the ethnological data themselves have been discussed, and it seems best to formulate the archeological problems of the Winnebago in connection with this brief survey.

The Winnebago, when first found, were inhabiting the southern shore of Green Bay, Wisconsin. Whether, at this time, they already extended farther south and west it is impossible to say. The traditions speak only of Green Bay as their original habitat. On the other shore of Green Bay were the Menominee, who likewise have no recollection of ever having lived anywhere else. To the northeast, along Door peninsula, were the Potawatomi, unquestionably intruders, who had come by way of Mackinaw. To the southwest lay the Sauk and Fox, the closely related Kickapoo, and the enigmatic Mascoutin. Finally, to the south lay the Miami.

¹ *Twelfth Ann. Rep. Bur. Amer. Ethnology*, pp. 47-99.

² "Prehistoric Earthworks in Wisconsin," *Ohio Archeological and Historical Quarterly*, Jan., 1911; and "The Archaeology of the Lake Koshkonong Region," *Wisconsin Archeologist*, vol. 7, no. 2.

³ Pottery will not be discussed in this article owing to the scanty comparative data from the Menominee, Potawatomi, and Sauk and Fox.

This seems to have been the distribution of the tribes around Green Bay and Lake Michigan at the first advent of the whites. Within fifty years of the landing of Nicollet the places are entirely shifted. Winnebago villages are found scattered all along the Fox River and Lake Winnebago, the Sauk, Fox, and Kickapoo are on their way farther south and the Potawatomi are in possession of the southern shore of Green Bay and the western shore of Lake Michigan. Later still we find the Winnebago extending all along the Wisconsin River and west of it to the Mississippi and, at the same time, occupying the territory south of Lake Winnebago through the region of the Four Lakes, the shores of Lake Koshkonong and farther down along the Rock River into Illinois. Their eastern boundary was determined by the Potawatomi.

This being the distribution of the tribes with whom we are principally concerned, let us now look into the distribution of the mounds and archeological relics. Of the three kinds of mounds found in Wisconsin the conical and oval ones are the commonest and they are met with in practically every county of the state, in which records have been made. They have, in addition, been found in Minnesota. The so-called effigy mounds, on the other hand, have never been found north of a line running through the southern boundary of Lincoln County. They have, however, been found in every area which the Winnebago occupied at one time or another, with the exception of the eastern shore of Green Bay and the Fox River. At the same time they have been discovered in large numbers in the counties of Sheboygan, Ozaukee, Washington, Waukesha, Racine, and Kenosha which, as far as our historical information is concerned, had never been occupied by the Winnebago. Flint arrow-points and pottery shards are found throughout the entire state. The distribution of copper implements has not been thoroughly investigated as yet, although the present status of our knowledge has been ably discussed by C. Brown.¹ To judge from the papers of Brown, implements of copper are found pretty generally distributed over the state, although certain objects seem to be found in greater abundance in some places than in others.

¹ "The Native Copper Implements of Wisconsin," in *Wisconsin Archeologist*, vol. 3, no. 2; and "The Native Copper Ornaments of Wisconsin," *ibid.*, vol. 3, no. 3.

Summing up then, we can say that the distribution of flint arrow-points, pottery shards, and copper implements indicates that all the tribes of Wisconsin possessed these objects; that the distribution of the mounds, however, suggests that the erection of mounds belonged to a number of tribes of this area but by no means to all the inhabitants of Wisconsin; and that, finally, the more or less limited area in which effigy mounds are found suggests the possibility of attributing them to one, at best to a limited number, of tribes. Wisconsin archeologists have, indeed, insisted repeatedly that the effigy mounds are the work of the Winnebago alone but as a matter of fact they have never proved it. Ethnologically we shall see that this can be demonstrated beyond any doubt.

It seems to us essential, owing to repeated shifting in the positions of the tribes of Wisconsin, to summarize what we know of those tribes of whose intrusion we have undoubted proof. This will entail the discussion of the Sauk and Fox, the Potawatomi, the Miami, and the Ojibwa. Our knowledge of the historical migrations of all of these tribes is fair, so that we are in a position to compare some of the archeological characteristics of their former habitat or habitats with those found in Wisconsin. If it will be possible to exclude these Algonkin tribes from any authorship in the mounds, much will be gained. In the same way we may point out the relation of these tribes to the other archeological features of Wisconsin.

The Algonkin tribes mentioned above have all been repeatedly questioned about the authorship of mounds found in territories inhabited by them at one time or another, and they have all professed entire ignorance, nor has it ever been possible to obtain any information that would suggest whether their ancestors knew anything about these earthworks. These statements alone could hardly be regarded as convincing, for it is by no means certain that the questions were always framed in the proper manner, and then again it is possible that these Algonkin tribes have forgotten about them. However, this statement, taken together with the fact that over the vast area covered by Central Algonkin tribes in Canada very few traces of mounds have been found, justifies the inference that in their original habitat, at least, these tribes

did not build mounds. The next question that presents itself is, whether they did not develop that tendency after their entry into Wisconsin? Let us confine ourselves for the present to the conical and oval mounds, because the effigy mounds, being confined to a restricted area, must be treated separately.

A large part of the territory in Wisconsin occupied by Algonkin tribes was before them held by the Dakota. It is, however, extremely doubtful whether all the territory on which mounds are found was formerly Siouan. Nevertheless it must be regarded as rather significant that by far the largest number of mounds are found in an area that was in former times undoubtedly Siouan and that one type of mound extends into Minnesota over an area at one time unquestionably Siouan. We may therefore say that a survey of the Algonkin area shows that the finding of mounds in regions where the Algonkin are intruders is always correlated with a former habitation of the Siouan people. We may consequently infer that some Siouan tribe or tribes were the authors of the mounds, or that some of the Algonkin tribes erected them after their arrival in Wisconsin. In this case, provided the small number of mounds found north of Wausau is not due to insufficient surveys, it is probable that, if they are not of Siouan origin, they will have to be regarded either as a sporadic development or as a result of Siouan influence. Personally, we are of the opinion that the first alternative is the more acceptable.

Having thus eliminated the Algonkin tribes from any participation in the erection of the mounds, it is next in place to determine, if possible, what Siouan tribes can positively be associated with mound building activities, and, if it can then be established that the builders were all of one tribe, whether this activity was an old characteristic of that tribe that has since been abandoned or whether it has persisted into historical times, *i. e.*, until after the coming of the whites.

We have no evidence that any Siouan tribes ever inhabited Wisconsin except the Winnebago and Dakota. The members of the Cegiha group (Omaha, Ponca, Osage, Kansa, and Kwapa) as well as those of the Tciwere group (Oto, Iowa, and Missouri) have persistent legends to the effect that they formerly occupied land near

some large lake (presumably Lake Michigan) and that they were formerly a part of the Winnebago. Yet, when encountered by the first white travellers these tribes no longer inhabited Wisconsin. The language of the Tciwere, however, is so closely related to the Winnebago that there seems no doubt that their separation from the latter could not have occurred very long before the coming of the whites.¹ In addition to this, the social and ceremonial organizations of the two groups are markedly alike. Our question then is, did these two groups, the Cegiha and the Tciwere, or the Dakota, participate with the Winnebago in the building of the mounds? Upon interrogation, they declared that they knew only of conical mounds and that their knowledge of even these was vague. However, this testimony must not be accepted as conclusive, for no systematic interrogations have as yet been made. We might, however, approach the problem in a different manner and see whether the Dakota, Cegiha, or Tciwere built any mounds after they left their more eastern habitat.

According to Thomas,² elongate or, as they are now generally called, linear, as well as conical mounds, are found in all parts of what he calls "the Dakotan area," which embraces North Dakota, South Dakota, Minnesota, Wisconsin, the adjoining portions of Manitoba, the extreme northeastern corner of Iowa, and a narrow strip along the northern boundary of Illinois. According to him we have the following distribution of type I, the effigy mounds. "Starting on the shore of Lake Michigan a little south of the line between Wisconsin and Illinois, it runs westward to the vicinity of the Rock river, where it makes a sudden curve southward to include an extension down the valley of that river a short distance into Illinois. Bending northwest, it strikes the Mississippi very near the extreme southwest corner of Wisconsin. Passing a short distance into Iowa, it bends northward, including about two counties in this state and the extreme southeastern county of Minnesota. Thence, recrossing the Mississippi a little north of Lacrosse, it continues in a nearly direct line to the head of Green Bay; thence south along the shore of Lake Michigan to the starting point."

¹ The similarity extends not only to specific points in grammar but even to specific resemblances in vocabulary.

² *12th Ann. Rep. Bur. Amer. Ethn.*, 530-540.

Since Thomas' description the northern boundary has been extended to a line running through Eland Junction.

There is one significant thing about this distribution; it coincides absolutely with the various habitats of the Winnebago.

The distribution of the elongate mounds is broader than that of the effigy, including in addition to the above territory an area as far south as the latitude of Peoria, northward along the Souris River, and westward probably as far as the valley of the Yellowstone, *i. e.* practically over the entire extent of territory occupied by Siouan tribes.

The distribution of the conical mounds which must in general be regarded as burial mounds is coextensive with the Dakotan area of Thomas. We include in this class also the rows or lines of conical mounds, the so-called composite type.

As might have been expected, attempts were early made to see in the different types of mounds indications of different archeological ages. Even Thomas, who was generally very careful, believed that one may be justified in concluding "that there has been a gradual transition during the mound building age from one form to another and that, apparently, this change has been from the more complicated and massive to the simple, conical tumuli, ending with groups of this type, showing no decided tendency to any specific arrangement, as in this last type, we find evidences of the most recent construction."¹ If ever the danger of treating archeology apart from ethnology led to the most ludicrous assumption. it was in this case, as we shall subsequently see.

The foregoing survey must convince everyone that the linear and conical mounds, at least, were unquestionably constructed by the Winnebago and Dakotan tribes and that the participation of the Cegiha and Tciwere branches of the Siouan family is extremely doubtful, unless we assume that they lost this cultural characteristic as soon as they began migrating westward. Our survey must likewise be regarded as demonstrating clearly the fact that the effigy mounds were built by the Winnebago. For if they were

¹Lapham, quoted by Thomas, has the following "ages": first and oldest, the animal forms and the great works of Aztalan; second, the conical mounds built for sepulchral purposes, which come down to a very recent period, etc.

built by any other tribe it would certainly be remarkable that this art should have been forgotten as soon as that tribe left Wisconsin.

Thus far we have been approaching the subject of mounds from the purely general archeological point of view. Let us now see what results we can obtain from the ethnological view-point.

No systematic inquiries were made among living Winnebago as to the possible significance of the various types of mounds until 1908. In obtaining notes on social organization the writer was told incidentally that it had been customary not very long ago to erect near the habitation of each clan an effigy of their clan animal. Subsequently, upon a more systematic inquiry, it was discovered that not only were such effigy mounds erected near clan habitations, but also on every plantation owned by a certain clan. In other words, these effigies were, to all intents and purposes, property marks. Similar effigies are found in porcupine-quill work, on the war bundles, and on the woven bags still used by the older Winnebago in Wisconsin. This interpretation has been so fully corroborated that there can be no possible doubt about it. The age of the mounds thus shrivels down considerably. Of course some may have been erected long ago, but it is quite evident that the effigy mounds found near the Mississippi, now since we have shown that only the Winnebago could have been their authors, must have been erected during the eighteenth century, as the Winnebago did not reach this region before that time.

In connection with the effigy mounds two things will have to be explained, namely why there are no mounds of this type near Red Banks, Green Bay, and why there are so many directly south of this region along the eastern shore of Lake Michigan, a territory in which the Winnebago have no recollection of ever having lived. The first question is very difficult to answer. There is still the possibility that some mounds may yet be discovered and again it is possible that all have been levelled. Considering the persistency with which they have held on to the custom of mound building during their forced migrations since the eighteenth century, even when they lived in places for only a short time, the absence of any mounds in their legendary place of origin suggests the

possibility that they never lived near Green Bay.¹ This inference has, indeed, been drawn, not, however, from a study of the archeological but from that of the historical sources, by Mr P. V. Lawson.² In this paper the writer tries to prove that all the old sources point to Doty Island, situated in Fox River, at the foot of Lake Winnebago, as the place where Nicollet first met the Winnebago. Whatever the merits of the case may be, it is certain that, according to the Winnebago themselves, their original home was Green Bay. Into this tradition, many legendary details have, of course, been woven and it seems to us that the presumption of evidence favors Green Bay, yet in spite of this fact the complete absence of what seems to have been such a characteristic feature of Winnebago culture as effigy mounds, does suggest a possibility that the Green Bay settlement represented just the northernmost point of extension of the tribe. The large settlements found along Lake Winnebago so soon after Nicollet's landing, make it reasonably certain that the Winnebago had been there before his arrival in Wisconsin.

We will also have to assume that the Winnebago erected the effigy mounds along the western shore of Lake Michigan, in an area that, since the coming of the whites, has been occupied successively by the Miami and Potawatomi. This would indicate that the Winnebago originally came, in a compact mass, from the South. They, however, have no recollection of this fact and it must indeed have taken place many centuries ago. This is, of course, only an hypothesis, but, as the exact landing place of Nicollet is open to some doubt, the archeological data, or rather absence of data, justifies a non-committal attitude.

In the above paragraph we have assumed that the effigy mounds along the western bank of Lake Michigan were the work of the Winnebago, as there seems to be no other reasonable explanation of them. If it were possible to interrogate the Miami on this point, much would certainly be gained.

¹ The absence of any mention of them in early records has no significance, for even late into the nineteenth century, in regions where it seems incredible that they could have escaped notice, no mention is ever made of them by early travellers.

² "The Habitat of the Winnebago," in the *Proceedings of the State Historical Society of Wisconsin*, 1906. Mr. A. C. Neville in a previous paper published in the *Proceedings* of 1905 sought to establish the thesis of a Green Bay home from the same data.

There is no necessity for discussing the types of effigy mounds in detail in this paper. A good discussion will be found in Stout's article. But it may be in place to note the absence of effigies of some clans, as well as to correct what appear to be mistaken identifications of others.

There are three kinds of clan animals that have not been found as mound effigies, namely the wolf, the buffalo, and the fish. It is just possible that the mound found near the asylum grounds near Madison, Wis., is intended to represent a wolf, but, even if this could be established, it would not explain the apparent absence of any more examples of one of the more important Winnebago clans. There is a large number of effigies that, for want of a better name, most Wisconsin archeologists have called "turtle" mounds.¹ No explanations can be offered of these peculiar effigies, if they are effigies, unless they are attempts to picture fish or unless they are altered water spirit mounds. The Winnebago had no turtle clan but the turtle plays an all-important part in their mythology. In all probability, the effigies of the clans not found today have disappeared or have been levelled.

Perhaps the most peculiar effigy mounds are the famous man mounds of which only two examples are in existence; and the so-called "intaglios." Good descriptions of both types have been given.²

The two man mounds have generally been regarded as inexplicable or connected with some prehistoric rite, and it consequently seemed useless to attempt any explanation. As there seemed to be no reason why these mounds might not fall into the same category as the clan mounds, the writer took the opportunity of inquiring about them among the older Winnebago. A number of the people asked knew nothing about them but fortunately two very old members of the tribe interpreted them as soon as they were described as representations of the warrior or hawk clan.³ As this clan belongs to the bird "phratry," no one had ever looked for any but

¹ The various types are shown in Stout's paper cited before.

² "The Preservation of the Man Mound," in vol. 7, no. 4 of the *Wisconsin Archeologist*, and "The Intaglio Mounds of Wisconsin," in vol. 9, no. 1, of the same journal; both papers by C. E. Brown.

³ The warrior clan is always pictured in this way.

bird emblems. It seems to us, that this is the explanation of these hitherto enigmatic "man" mounds. Only one possible adverse criticism could possibly be made and that would be to regard the above as a folk explanation. But, if we accept the explanations of the other effigy mounds as justified, then we will have to accept this explanation likewise.

In discussing the "intaglio" mounds, the writer must confess that he has not succeeded in obtaining any information at all about them from the Indians. We do not therefore wish to throw out more than a suggestion as to their possible meaning. "The intaglio effigies," to quote Mr Brown, "may be described as being the reverse of the ordinary effigy mounds. They are excavated out of the soil instead of erected upon it, the earth removed from the shallow excavation being heaped up with care along the edges and giving form and prominence to the animal shapes depicted."¹ The Winnebago frequently placed symbols referring to water deities under water, and, as ten of the twelve intaglios that have been described belong unquestionably to the Water Spirit clan, it may have been customary to keep these "intaglios" filled with water. Unfortunately the discovery of two supposedly bear "intaglios" militates against this suggestion. However, according to the Bear clan legends, the originators of that clan came from the water, as did likewise those of the Wolf and Buffalo clans. Speculation is, however, useless and we will have to do what we can to elicit whatever the modern Winnebago still remember about these strange features of Winnebago archeology.

We will now proceed to what is unquestionably the most unsatisfactory problem of our area; namely the nature and significance of the so-called linear mounds.

The various types have been best described by A. B. Stout and we will do best to quote him *in extenso*:

"The principal classes of linear mounds are as follows:

"The pure linear type is a straight, wall-like mound of uniform width and height. They are usually about two and a half feet in height and from ten to twenty feet in width. Some are so short that they approach the oval and platform mound types, while the longest are over nine hundred feet in length.

¹ Cf. *Wisconsin Archeologist*, vol. 9, no. 1, p. 6.

"The straight-pointed linear is usually of considerable length and differs from the pure linear, as given above, in having one end tapering to a long drawn out point.

"Club shaped linears are frequently found and kidney shaped linears are not wanting.

"The various linear types described above are sometimes modified by an enlargement at one end. This ranges from a low, flattened enlargement to a rounded well built conical mound. Various projections or appendages to some of the linear forms give figures that shade toward effigies proper. These types of linear mounds are mingled in the mound groups as shown in the various group plats.

"Besides the types already discussed there are peculiar combinations and composite mounds which do not admit of any rational explanation."¹

Many explanations have been given by investigators and, for that matter, by the Indians themselves of the significance of these linear mounds. Not only is it necessary to account for the peculiar and manifold shapes but for the equally strange combinations into which they have entered. With regard to the latter type, Stout refuses even to suggest an interpretation and dismisses them with words quoted from Fowke's dictum regarding the anomalous earth structures of Ohio, that "the builders of such figures probably knew what they were about, but we cannot even guess at their thoughts or intentions." Stout, however, takes a determined stand with regard to the linear mounds proper and interprets them as having been constructed for the purpose of symbolizing inanimate things and consequently as really conventionalized effigies. This seems to him the only satisfactory explanation. "It is evident," he says, "that there are intermediate or transitional forms between the linears and the pure effigy types with which they are mingled."² The existence of linear mounds extending westward into Minnesota and Manitoba, far beyond the limits of the effigy type, he admits, but he does not believe it necessary either to regard these latter as effigies or to change his interpretation of

¹ *Ohio Arch. and Hist. Society Quar.*, Jan. 1910, pp. 22-23.

² *Ibid.*, 24-26.

the significance of the former, a proceeding that, we must admit, is somewhat puzzling. Stout's interpretation is indeed a purely arbitrary one. Whereas his identification of the effigy mounds was based upon information obtained directly from some Winnebago Indians, that of the linears was based upon what he thought was the necessity of the case. As far as we know, he made no attempt to find out what the Indians knew about them.

The writer had occasion to visit the Wittenberg Indians during the summer of 1911 for the Bureau of American Ethnology and made it a point to interrogate as many Indians as possible concerning these mounds, and obtained a number of answers. All the Winnebago questioned claimed that the mounds had been erected by their ancestors, some even within the memory of their fathers, but no unanimity could be obtained as to their use. By far the largest number of individuals, however, insisted that these linears were defensive works behind which they would dodge during battle. These must not be confused with anything in the nature of breastworks or "fortifications." They claimed that they ought to be found in great numbers along Lake Koshkonong, because it was there that a terrific struggle had once been waged by the Winnebago against some hereditary enemy. As a matter of fact, according to Stout, in the small area of 31 sq. miles around that lake, no less than 481 linear mounds have been found and, if we take into consideration the fact that but fifty miles to the northwest, in the Sauk County area, 734 were found, we have within a radius of 231 sq. miles an enormous number of linear mounds. Whether the large number of mounds has anything to do with the statements of the Indians, is, however, doubtful. These two areas have, however, at the same time yielded an enormous number of effigy and conical mounds, 225 of the former and 646 of the latter, and the conclusion that forces itself on our minds, is that we have here the seat of a large number of Winnebago settlements. The linear mounds seem therefore to be characteristic features of some villages. A similarly large number of linears seems to exist in Crawford County according to the older investigations of Lapham. It may be possible that a continuation of the systematic and thorough studies made in Sauk County and Lake Koshkonong by Stout, will bring to light many

such linear areas closely associated with village sites. Many more that existed may perhaps have been destroyed and so we may never be in the thoroughly satisfactory position of actually proving the existence of such a correlation. This is exceedingly to be regretted, for the establishment of such a correlation would have been a fact of considerable significance. However, whether we accept this correlation as universal or not we will have to admit, at the same time, that there are numerous examples of linear mounds scattered over the "Dakotan" area, that can not possibly be brought into connection with village sites. We do know that numerous battles occurred, both along Lake Koshkonong and along the Mississippi, and that it would require no manipulation of the facts to interpret the mounds in the manner suggested above by so many Winnebago. But it might justifiably be asked, why these peculiar shapes? It is hard to suppose that they were of any importance in warfare.

As opposed to the above view, various interpretations have been advanced at different periods, the principal one being that of Peet who regarded them as game drives. But this explanation is purely arbitrary.

Although their interpretation as defensive works seems to be by far the most popular one, as we said before, two other explanations were obtained, one to the effect that they were the bases of lodges, and the other that some, at least, were snake effigies. There can be no doubt, we think, that, in reality, we are dealing with a number of problems here, and that some linears will unquestionably have to be regarded as snake effigies, to judge from their likeness to the snake effigies that various Indians have sketched and showed the writer. With regard to the other suggestion, even in spite of the fact that they had a name for the projections that are often found at one end of the linears and which would identify them as wood houses (*naⁿ tci*), it seems best to be sceptical. The enormous length of some of the mounds hardly seems to support such an interpretation. It was claimed that the reason mounds were selected as bases was because water could thus be most easily shed. In connection with the interpretation of the linears as lodge bases, it might be in place to add that the Winnebago, even as late as 1860, claim to have erected earth lodges. Every Indian questioned in Wisconsin

was positive about this. According to their description, the earth was excavated for some depth, the lodge proper being of various sizes and shapes and always provided with a long, often zigzag, entrance. The purpose of this zigzag was to make access difficult. The roof was made of heavy logs of wood, covered with earth and never projected far above the earth. If such was an old and favorite custom of constructing lodges and if it was still practiced as late as 1860, even if for a special purpose, the first question that naturally suggests itself is, where are the indications of these former earth lodges? May not many of the linears be the remains of them? With this possibility in mind we repeatedly asked the older men the question, but could not obtain any satisfactory confirmation. A more systematic investigation than was possible at that time is to be undertaken by Mr Lamere of Winnebago, Nebraska, and it is hoped that more definite information will then be forthcoming.

Before summing up our knowledge concerning these linears we wish to dwell again on Mr Stout's view. In order to account for the mounds under discussion he assumes that they are "conventionalized" effigies. Conventionalization is, however, a method of artistic expression exceedingly rare among the Winnebago and it is extremely hard to imagine that it should have been absent in all their old bead and porcupine-quill work, as well as in their woven fabrics and nevertheless develop in connection with their clan effigies. There is a possibility that some of the linears may either be very crude or hurriedly constructed effigies or, and this is more likely, that they may be effigy mounds that have been changed through the influences of weather and general climatic conditions as well as to a smaller extent by human hands, factors that have been neglected altogether too much in this connection, especially in the interpretation of what appear to be anomalies. From this point of view it would be suggestive to compare some of the so-called "turtle" effigies with the water-spirit or "panther" type, on the one hand, and with the linears, on the other. It is perhaps such "transitional" forms that have led Stout to postulate that all linears are effigies.

Leaving the "composite" linears to be discussed together with the conical mounds we may sum up as follows.

The linears may be either effigies, in part representing the snake clan, or they may be, in part, altered or mutilated or crude effigies; or they may be the bases of lodges or the earth coverings of earth lodges. We have the authority of numerous Indians that some are snake effigies; that any of them are "altered," etc., mounds is a possible interpretation from our data but has never been confirmed by the Indians themselves; that, lastly, they are in some way connected with the dwellings of the Winnebago, has been stated by a number of Indians, but it must await further evidence before it can be accepted.

The conical mounds need not detain us long, as there seems to be little doubt that they were used for the most part as burial mounds. Whether, however, they were in all cases constructed for that purpose may be seriously doubted, for, in some cases, the burials present undoubted evidences of being intrusive in character. A few ethnological notes may be in place here. Only chiefs were buried in mounds of the general or of the stone-chamber type. Ordinary individuals were not buried in mounds at all, although this varied, and a slight layer of earth would often be thrown over the grave. A considerable amount of data was obtained that will unquestionably lead to modifications of our interpretation of the conical mounds as constructed exclusively for burial purposes. It was maintained, for instance, that some were used as platforms from which to address the people; that others, again, were used as mounds or "stations" in the game of lacrosse; and finally that very many were the bases of lodges. We have, then, an apparent extension of the uses of the conical mounds which ought to entail an entire revision of our classification of these structures, and which ought to emphasize the need of greater care in interpreting all those mounds where human remains are found, as primarily burial mounds.

The composite type of mound, characterized by the union of a conical and of a linear mound or by the union of a number of each, was interpreted by Winnebago questioned as lodge bases connected with one another, the conical mound being the base of the lodge and the "linear" mound acting as a sort of connecting passage way. The Indians seemed far more positive and certain in this identi-

fication than in that of the linears, and there seems no reason why their statements should—for the present at least—be entirely ignored. As in the case of the linears, the Indians claimed that the purpose of using mounds as lodge bases was because they facilitated the shedding of water. It must be remembered that the shedding of water played an important part in the life of woodland Indians and may very well have influenced their method of building lodges. In olden times houses were often built on a scaffold with that particular object in view and with the kindred object of preventing excessive dampness.

The so-called earthworks of Aztalan can not be discussed here. An excellent summary is given in Stout's paper referred to above.

Apart from the mounds the objects of greatest archeological interest are: first the distribution of copper implements, secondly the material used in the manufacture of articles of general use, and thirdly the distribution of the flint and other arrow-heads.

In all likelihood almost all the copper found in Wisconsin comes from the aboriginal copper workings at Isle Royale, Keweenaw, Ontonagon, and elsewhere in the Lake Superior district. "A provisional description of the territory in which the greatest number of such artifacts has been found up to the present time, may be given as extending from about the middle of Milwaukee County, northward along the west shore of Lake Michigan to Door County, thence westward to the Wisconsin River or slightly beyond, thence southward along this stream to Dane County and eastward to Milwaukee County, the starting point. Embraced within this territory are the extensive lake shore village sites, from which thousands of articles have already been recovered, and certain well known sites in Green Lake and adjoining counties, the Rush Lake and similarly productive regions."¹

The region thus described embraces the Winnebago territory it is true, but this is also the territory subsequently occupied by some of the Central Algonkin tribes. It does not, it appears, follow the line of Winnebago migrations farther than the Wisconsin River to the west or farther than the southern boundary of Dane County to the south or southwest. No one has to our knowledge

¹ Brown in the *Wisconsin Archeologist*, vol. 3, no. 2, p. 58.

ever been able to obtain any information from the Winnebago that could in any way connect them with the authorship of any of the copper implements that were unquestionably in use among them when the whites first came and the remains of which are found associated with old village sites. The writer's experience has been the same. However, almost all the Indians denied that they had ever used copper before the arrival of the early French traders. We must consequently accept the view that for the Winnebago, at least, the problem connected with the occurrence of copper implements is not whether the Winnebago made them, but how they came to obtain them. The solution of this problem would be immensely facilitated if we had accurate knowledge of the distribution of copper among the Sauk, Fox, and Kickapoo, and if we were in a position to tell whether they had copper before their arrival in Wisconsin or not. We might then be in a better position to decide whether the Winnebago obtained their copper from these tribes or from some northern tribe, presumably the Potawatomi or Menominee. It is now generally supposed that they actually did obtain their copper implements through the intermediation of these two last mentioned tribes, although there is no really conclusive evidence therefor. That opportunities for transmission of such implements through the Menominee or Potawatomi were plentiful is unquestioned, and the only problem is whether the systematic exchange of copper implements was not conditioned by the appearance of the white traders. It seems rather hopeless to solve a problem of such a nature at this late day, but it might be possible to approach the problem in some other way, that might lead to more satisfactory results. If the Winnebago did not use copper implements of what material were the implements they used made? They could have been of either stone or wood. Unfortunately, the Winnebago remember very little about the implements used in early days and generally insist that they had almost none before the advent of the whites. This refers to all implements where sharp edges had to be made. They claim that they could have had no knowledge of the manner of manufacture before that time. However, they mention the fact that they used numerous objects of stone even within recent times. Wooden articles of any kind

they stoutly maintain have been known among them only since their introduction by traders who had obtained them from the Menominee and Potawatomi. It seems impossible that this should have been the case, and one is inclined to believe that this strong insistence upon the influence of the white traders is grossly exaggerated and a late historical development. Nevertheless they seem to remember so many customs of a remote antiquity and they have withal maintained their old beliefs so tenaciously until recent times that this forgetfulness of some things and not of others may really have a deeper meaning. We shall see that their forgetfulness with regard to the flint arrow-heads brings up the all important question, as to whether these objects are not truly prehistoric. As it would, to our mind, have been a relatively easy task to "manufacture" all the objects needed in their economic life out of antlers, unworked wood, unworked stone, seashells, etc., as they claim, may not their forgetfulness, in this case also, have some significance? For the present all we can say is that the Winnebago know nothing about the manufacture of copper implements and insist that they came to them through the intermediation of the white traders. The same or similar statements are made with regard to the use of "worked" wood of any description.

We now come to the last problem of Winnebago archeology and the one which it seems highly probable will turn out to be the only one that can be called strictly archeological, namely the nature and meaning of the numerous flint arrow-heads. They are found all over the state, in every nook and corner of Winnebago territory, in every stage of manufacture,—and yet the Winnebago of today regard them everywhere as the work of earth-worms. Any number of Indians assured us that they themselves had seen the worms making them. In the few cases where the old men were of a different opinion, we were assured with equal vigor that they were the "bones" of the water spirits and consequently holy. Numerous myths speak of them in connection with the water spirit. The Indians admit that they used them as arrow points but insist that in every case they were found in the earth, that in fact people were generally blessed with them. Mr Skinner informs me that the Menominee, on the other hand, remember very well how

they were made. Indeed no such scepticism seems to exist among the central and northern Algonkin tribes in general whereas some evidence has been obtained from the Oto, Iowa, and Omaha to the effect that this same curious belief as to the origin of the arrow-points existed among them. Among the Winnebago until recently three kinds of arrow-points were in use: one, properly not an arrow point at all but simply a sharpened arrow, the second consisting of sharpened portions of pieces of antlers, and the third consisting of a turtle claw that had been softened and straightened. It has generally been maintained that the presence of regular "quarries" absolutely clinched the hypothesis of a Winnebago origin for flint arrow-heads, but it seems to us that we would first have to prove that in every case where such quarries are found no tribe but the Winnebago had ever occupied that territory, because, had any Algonkin tribe been there, they might be held as much responsible for these quarries as the Winnebago. That they were not used within the recollection of the oldest men among the Winnebago, is undoubted because this question was repeatedly put to them with negative results. A man of eighty would easily be able to recollect what his grandfather told him and we would thus have fair testimony covering about 160 years; and yet all this testimony confirms the explanation given above. It seems to us, therefore, that it will be best to attach some significance to current belief as to the origin of the flint arrow-heads and to assume for the present that they were either the work of the prehistoric ancestors of the Winnebago or that of some tribe that occupied the territory before them, or—but this is extremely unlikely—that they were all Algonkin in origin. That they represent the only strictly archeological feature of Wisconsin seems to us the most probable interpretation.

What have, then, become of the "archeological" features of Wisconsin? A perfectly disinterested investigation of the ethnological data explains satisfactorily almost all the "archeological" features, in terms of the culture that was still a living force 60 years ago. The mounds,—linear, conical, and effigy,—are not mute evidences of a past "mound building epoch," but living, prosaic structures erected for purposes which are still remembered by Winnebago of this generation. And so it is with the significance of

the copper implements and with the meaning of the arrow-points. In other words, a purely detached archeological method of approach has created a number of pseudo-archeological problems; and very much labor and ability have been wasted in attempts to solve problems that never existed. Even in such a recently published paper as Stout's "Prehistoric Earthworks of Wisconsin," to which we are indebted for an excellent summary, we still find the following statement quoted with apparent approval: "From the evidence at hand, the occupation of Wisconsin can be classed in but two principal periods. The first being the effigy mound-building era, during which all classes of earthworks were constructed; second, the time elapsing since the custom of erecting imitative earthworks ceased."

There are doubtless many problems of Winnebago archeology that still remain to be solved, but it seems imperative before devoting ourselves to this task to determine what problems are really archeological. To what extent this can be accomplished by a preliminary study of the ethnology of the area in relation to its past history, it has been my aim to demonstrate in this paper.

NEW YORK CITY

THE RUINS OF TULOOM

BY GEORGE P. HOWE

THE ruined city of Tuloom is situated on the coast of Yucatan, Province of Quintana Roo, just south of the south end of Cozumel Island, and slightly north of Ascension Bay, and is marked on all charts of the coast. It was first mentioned by Juan de Grijalva in 1518¹ who says: "We ran along day and night, and the next day towards sunset we saw a burg or village so large that Seville would not appear larger or better. The same day we arrived at a bay, near which was a tower, the highest we had seen. We discovered a bay where a fleet would be able to enter." Ascension is the only bay on the coast that would answer this description. In 1840 the city was visited by Stephens and Catherwood.²

A body of Mexican troops is said to have landed there in 1900. Beyond this I do not know that it has ever been visited.

I believe that Tuloom is the center of a distinct archeological province consisting of the coastal area south of Cape Catoche, extending probably to the Rio Hondo on the borders of British Honduras, including the islands along the coast and reaching some distance inland. The other cities known to be in this area are El Mecco, Tamul, Ina, north Tuloom, and Boca Pilar and Bacalar to the southward. In addition we have the less important ruins on the islands of Cozumel and Mugerres and vague reports of large ruins in the interior.

Until the area has been more thoroughly explored, it would be rash to say what its most characteristic features are, but the unique characteristics of Tuloom and the ruins of Cozumel may be taken as indications in this respect. One feature of interest in this area is the probably long period of occupation. These ruins are the only ones definitely mentioned as inhabited at the time of the coming of the Spaniards; and perhaps later, for at the taking of Boca

¹ Report published in Paris in 1838.

² Stephens, *Incidents of Travel in Yucatan*, vol. 2, page 387.

Pilar, after the destruction of a chicle camp by the Indians (in 1903 I think), a sailor who was with the attacking force says they found "candles burning in the Indian church." I can not make out from him whether the Indians actually occupied the large buildings of the city or merely had a village near by. As regards antiquity an initial series found at Tuloom, which I shall discuss later, leads me to believe that it was a city of very early date.

Tuloom may be reached from Progreso by getting a passage either on a Mexican government vessel (about two days slow steaming) or by an occasional trading sloop (three to five days sail) to San Miguel village on the island of Cozumel. At Cozumel

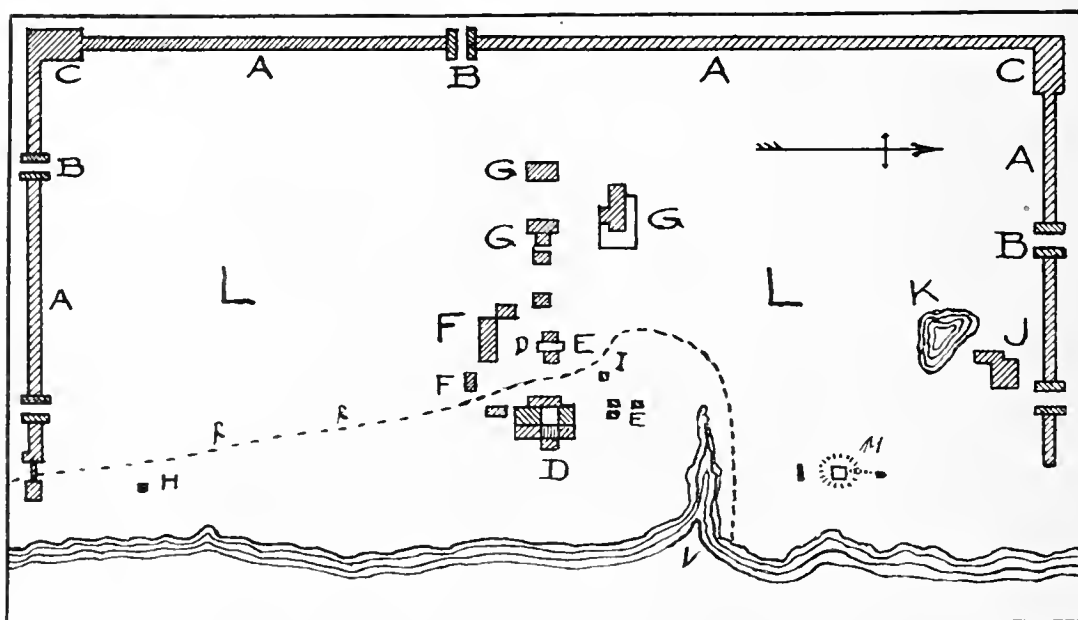


FIG. 77.—Map of Tuloom after Stephens: A-A walls, B-B gates, C-C watch towers, D mound with no building on it, E-E cascas, F-F cascas, G-G buildings not explored by us, K cenote, J large guard house, M shrine measured, L-L thick woods, H completely ruined house, R-R route from ravine V to south beach.

there are several vessels for charter at from twelve to twenty-four dollars (Mexican) a day. This price includes the crew and their provisions. Plenty of laborers can be obtained at two dollars (Mexican) a day and their food.

Tuloom is about twenty-four hours sail from San Miguel. It would be well, however, to be well supplied with permits from higher Mexican authorities before attempting to carry on any work in this region, as otherwise the local port authorities would be very troublesome.

On arriving at Tuloom a safe anchorage for vessels not drawing more than four or five feet of water will be found just south of the Castillo, formed by a coral bar that, starting from a point half a mile to the southwest, makes out in a northerly direction until almost abreast of the Castillo. The tides in this region are slight and need not be taken into account. There are two possible beaches for landing. The one lying north of the Castillo would be the most convenient, but unfortunately, just missing the shelter of the coral bar, suffers the disadvantage of considerable surf at times. The south beach lying at a quarter of a mile south of the Castillo is sheltered by the bar.

The circuit of the walls that surround the city on three sides is about a mile. In addition to this, there are said to be more buildings outside than there are inside the walls, but these I did not see with the exception of two small watch towers on shore, apparently duplicates of one inside.

As is shown in Stephens' chart (fig. 77), the walls on three sides and the sea on the fourth form a rectangle of which the Castillo is the center. Beyond the wings of the Castillo, which face west, are a series of smaller buildings, facing south, north, and east respectively, about a court, in the center of which is a mound with no trace of a building on it, but with traces of steps on all four sides. Stephens' chart (in so far as I was able to check it up) seems remarkably accurate, considering the difficulties of work in so dense a jungle and the short time he was able to give to it. I should



FIG. 78.—Walls near southeast end showing construction without mortar.

care to amend it only by saying that the buildings marked *E, E* on the north side of the court are more extensive than one would infer from his chart, making the arrangement of the court slightly more symmetrical.

The buildings at Tuloom show two types of construction, namely, the typical Maya vault, and the flat roof supported by columns. The build-



FIG. 79.—Guard house at southwest angle.

ings using the Maya vault are for the most part in an excellent state of preservation, while all the flat roofs have fallen.

A feature of Tuloom is the complete absence of high pyramids. The buildings rest on rather low foundation mounds, steep on all sides and approached by one or more flights of steps. These mounds are faced with smooth cut stone, often panelled at the sides. The backs of the buildings are almost flush with the back of the mound.

Exterior stone stairways with low stone balustrades are used wherever it is desirable for an ascent, and are for the most part in good condition. No interior stairways were seen. The sacrificial pyramid in the center of the court shows steps on all four sides.

There were no buildings that can be described as typically residential unless, perhaps, the guardhouse at the northeast angle might be so regarded. The walls are still in an excellent state of preservation, except at the points where they approach the sea. They are made of comparatively small flat pieces of rough-cut

stone without mortar (fig. 78). At the northwest and southwest angles small guardhouses are built on the walls (figs. 79 and 80). The southeast gate described by Stephens has completely fallen, but the others all remain. The gates, which are about three feet wide, strike one as being very narrow until one reflects that these people had no beasts of burden. The lintel of the gate is always a single flat stone. On each side of the entrance the wall projects slightly outward and inward, making a narrow passage through which people could enter in single file. No traces of wooden gates for closing these entrances remain.

The wider doorways are supported by columns. The lintels are of wood, stone, or wood and stone combined, where wall thickness makes greater breadth desirable. The stone slab lies in the center with wooden slabs on both sides. No suggestion of carving was seen on any of the lintels.

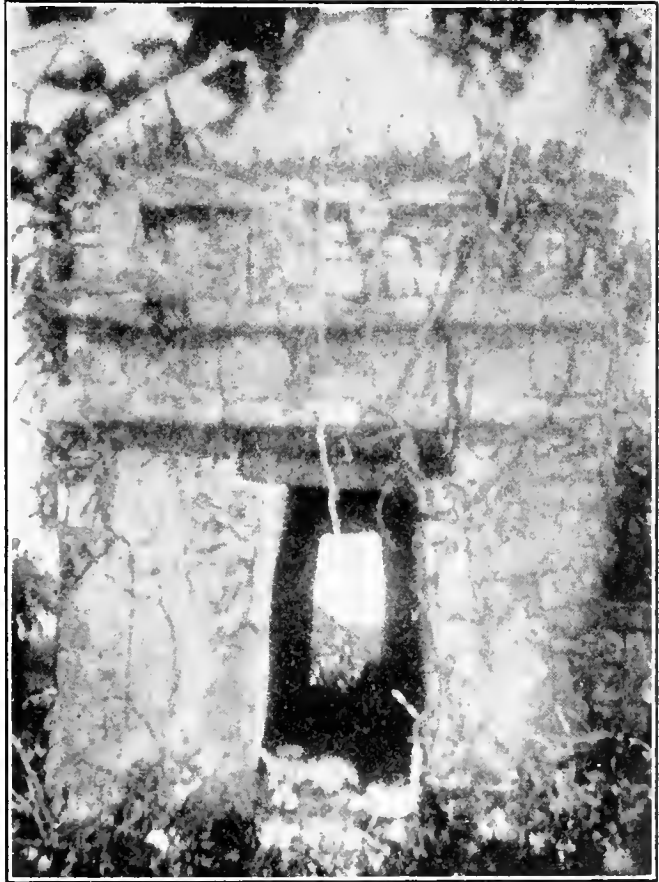


FIG. 80.—Guard house on northwest angle.

The rectangular wall openings for ventilation occurred in the upper chamber of the Castillo on the sea side.

Stone benches seem very much in use around the sides and back walls of the rooms of the larger buildings.

Stone altars for burning copal in the form of basins are common, usually found full of ashes.

Where the Maya vault is employed, it is identical with that found throughout the area, having the typical shoulder and zapote poles set in the walls as supports.

No roof combs or flying façades exist.

The decoration is comparatively slight here as compared with other Maya sites, possibly because the stone is less suitable for carving. It consists mostly of coral and highly fossilized limestone readily worked for building purposes but not suitable for decoration. This difficulty was in some degree overcome by roughly carving the object to be decorated in stone, then covering it with stucco.

Wall paintings seem to have been common, but, save in one building, are largely obliterated.

As is usual with Maya buildings we have the plain lower and decorated upper zone. All the buildings here and one at Cozumel

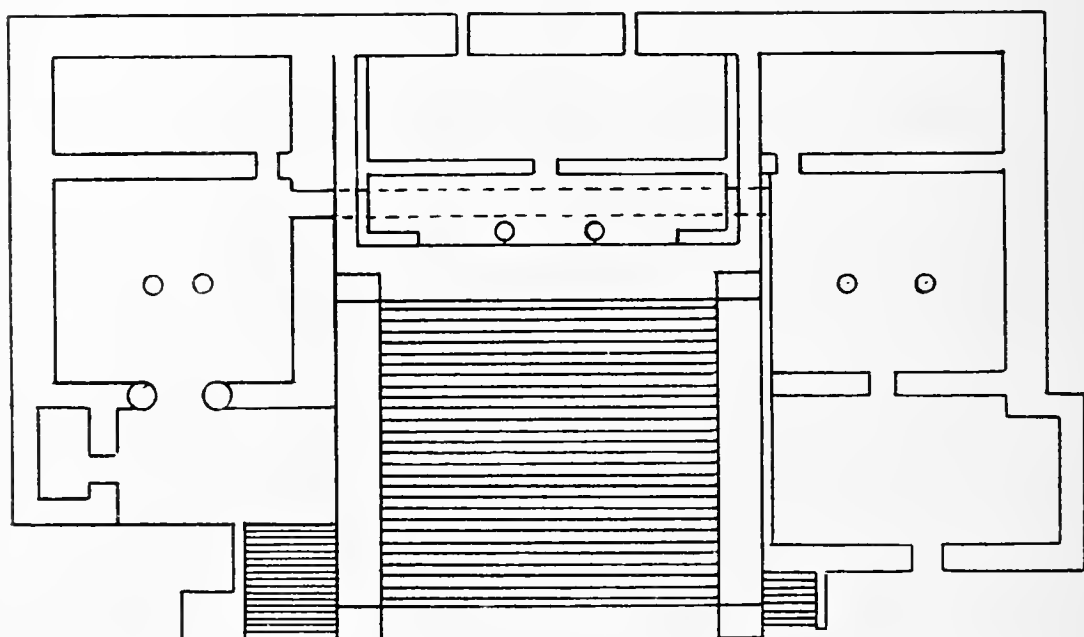


FIG. 81.—Ground plan of Castillo. Scale of measurements taken from Stephens.

show remarkable similarity in the top of the upper zone, which I think will prove characteristic of this area. This upper façade is divided into four parts as is shown in figure 80. Frequently over the door is the figure of a god done in stone covered with stucco.

The Castillo (fig. 81) is built partly on a natural elevation, partly on an artificial foundation platform, back to the sea, and consists of a main building and two wings. The main building is approached by a flight of steps wider than the building itself. The upper building entrance is supported by two round columns, the base of the right one projecting outward in a mass of rude

stone, suggesting a serpent's head (which may have been finished in stucco). The tops show a rude projection also suggesting the possibility of feathers or rattles done in stucco. I am not at all sure that these were serpent columns, but am inclined to think so. Over the central door is the figure of a god in the position of a man diving. This figure occurs in two other places in Tuloom and, so far as I know, is not seen elsewhere. He wears a rather elaborate head dress. Over the other two doors are niches that probably once contained images.

The interior of the building is divided into two corridors, the outer six feet, and the inner nine feet wide, united by a single doorway. Across the ends of the outer chamber and across three sides of the inner chamber run stone benches. The walls of the inner chamber are pierced by square outlets commanding the sea. I saw no traces of wall painting here or the "prints of the red hand" mentioned by Stephens. The wings, though probably of more recent construction, are much more ruinous than the main building, the roofs having fallen, as their wooden roof-beams have given way.

Their walls show traces of once extensive wall paintings. We found a passage not mentioned by Stephens, passing from the north to the south wing under the stairway, and in the middle of this another ruined doorway or break in the wall, possibly leading back to a chamber under the main Castillo. On account of the darkness and the fact that our matches were wet, we were unable to explore this. Because of the shortness of our stay it was impossible to explore or even make plans of the main buildings found. I shall therefore comment briefly on those shown in Stephens' chart (I found no others) and call attention to such points of interest as occur to me.

We landed at a point on the north beach and, entering the ravine mentioned by Stephens, passed up by the buildings marked *E* in his chart referred to as "building on the left with old walls visible in different places."¹ These old walls seem to show more extensive buildings than are indicated on the chart. One building is in excellent repair and shows traces of wall painting on the out-

¹ Stephens. *op. cit.*, vol. 2, p. 389.

side, with some remarkably well preserved ones on the inside. Over the door of this building the same diving god appears as that over the Castillo. The wall paintings inside are in as good state of preservation as those of the Temple of Tigers at Chichen Itza. The subjects, however, are quite different, consisting mainly of gods, and pictures of a somewhat religious nature.

In one of the smaller buildings, marked *F* on the chart, we found the tablets thus referred to by Stephens: "In another house lying on the ground were the fragments of two tablets of the same character as those at Labphak."¹ It was nearly dark when we found these



FIG. 82.—Fragment of tablet showing initial series reading 9.6.10.0.0. The series runs from above downward on the left hand side of the picture.

tablets and at that time I did not recognize their true character. It was only just before leaving that I took them out to the sunlight and was able to make out their real importance. The largest fragment shows an initial series reading 9.6.10.0.0 making 8 Ahau 13 Pax. The day and month signs are not shown on the fragment. The photograph (fig. 82) unfortunately does not make this clear.

The other fragment is more broken, but on one of the pieces I saw a large introductory glyph of an initial series. Both of these tablets can, I believe, be pieced together entirely.

Of the buildings marked *G* on the chart I was able to reach only one, that shown in the print opposite page 393 of Stephens, which again shows the diving god (not accurately drawn in Stephens)

¹ Stephens, op. cit., p. 392.

on the wall over the door. I saw no tablets (mentioned by him) inside, though they may well be there.

On the second day of my visit I made a circuit of the walls of which the description in Stephens is remarkably accurate. The southeastern gate is entirely ruined, but all the others are in good shape, as are the two watch-towers at the angles. On completing the circuit, at guardhouse *J* we saw reason to fear an Indian attack and reluctantly decided to leave. The Senote, *K*, still exists, full of dirty, brackish water.

The building and altar at *I* were visited on the first day ashore, and are in most respects correctly described by Stephens (p. 407). The structure was built on a natural eminence overlooking the sea and rested on a low platform. It consists of a single chamber containing an altar for burning copal. Here I took a few measurements as follows: Chamber, 8 feet 5 inches by 6 feet; height to apex of roof 8 feet; height of door, 3 feet 10 inches, width 3 feet. Altar measurements: Basin slab, 3 feet 3 inches by 2 feet 4 inches. Stone slab in front of altar, 4 feet 6 inches long. The basin of the altar was full of old ashes (probably copal), but contained no other articles. Before the door, hidden in scrub, I found a "pineapple altar" like that described by Stephens (p. 407) but saw no reason to believe, as he apparently does, that it had been put to recent use.

On first thoughts it would seem obvious that the walls at Tuloom were built primarily for defence, but I am inclined to doubt this for the following reasons: First, there are only two watch towers and these are not stationed at points particularly liable to attack, such as the gates, but at the angles of the walls; furthermore there are no loopholes for arrows on the outer sides. In addition, it is reported, that there are more ruins outside the walls than within them. There is plenty of unoccupied space inside, which seems opposed to the fortification theory. While it is possible that there may be buildings inside the wall not seen by Stephens or myself, I am of the opinion that they are neither numerous nor large, for on my departure I cut across the country from the north beach, passing west to the Castillo and through the woods to the south wall encountering but one small ruin on the way. This may have been building *H* of Stephens' chart. Another point against

the fortification theory is that obviously not one of the buildings inside the walls was built for purposes of defense. I believe that the area within the walls was a sacred place for the entire section.

Outside the wall on the way to the south beach I passed a large pile of potsherds that would doubtless repay examination. Outside the walls to the northward are two small towers, apparently exactly similar to the one I measured north of the ravine. A little beyond these is said to be a well of good water.

No one can realize more fully than I the extreme superficiality of the work I was able to do at Tuloom, and my only excuse for publishing it is to call attention to the large and important area of Maya culture as yet unstudied. To carry on work in this region it is necessary to have the assistance of the Mexican authorities to the extent of allowing an escort of about thirty soldiers for work at Tuloom, Ina, and Boca Pilar. This would be absolutely necessary, as the Indians are extremely hostile and live in the immediate vicinity. I am convinced that any party not fully prepared to defend itself would certainly be attacked before working long at any of these places.

It might be well to describe some of the reasons for our short stay. On the beach we found many human footprints and freshly cut sticks, showing that it was frequently visited in search of turtle eggs. The city is in the midst of a very dense jungle and progress is made only by the constant use of machetes. We cut a passage up the steps to the Castillo, where we obtained a splendid view of the sea. Our examination of the buildings to the northwest of the court was continued until darkness compelled us to go aboard our boat for the night.

At about 9 P. M. we were disturbed by seeing a fire lighted for about ten minutes and then put out, on a headland about a mile and a half to the northward, where the men said was a well. We took this to be a signal.

The next morning we started to make the circuit of the walls, landing at the south beach. While on the north wall we saw a white flag on a hill a couple of miles to the northwest of us in the direction in which the village was supposed to lie. My companion, Mr Parmelee, then told me that, as we were landing in the boat

that morning, he had seen a white flag waved at the Castillo for a moment. It was evident that these were signals made, not for our benefit, but for that of others, as the flags were placed in positions where we would not have seen them except by accident. After a brief consultation with our men, who all agreed that an attack was imminent, we decided to finish our work hurriedly and leave. The remainder of the time was spent in bringing the tablets out into the



FIG. 83.—Ruin of small shrine with grotesque god on pillar. Ranch Santa Rita, Cozumel Island.

light and photographing them. After this we sent off all the men but one in the first boat from the north beach. Then, with our remaining man, we passed up to the south beach through the woods and embarked.

The use of white and black flags in signalling has been reported of the Indians in this vicinity. Grijalva says that the Indians of the coast signalled to him with flags. When Mr Holmes and Mr E. H. Thompson were off Tuloom on Mr Armour's yacht, they saw flags used as signals. I have no doubt that the party camped

on the point discovered our presence and sent a man up to the Castillo to find out our numbers when we came ashore, and then signalled back a report to the village. An attack, I believe, would inevitably have followed had we waited a few hours longer.

During my stay at Cozumel I visited a small ruin at *Rancha Santa Rita*, on the north end of the island, where I took a few photographs. One of these (fig. 83) shows a supporting column carved with the grotesque figure of a god, more suggestive of Mexico than Yucatan. The building is situated on a low artificial pyramid.

In closing I wish to express my thanks to Mr E. H. Thompson, of Merida, to Mr W. B. Young, agent of the Ward line, Progreso, to Mr Blake, manager of the *Ferro Cariles Unidos* of Yucatan, and to Señor Louis Medina, for their kindness to me during my stay in Merida; and to Mr Oscar Caldwell, of Caldwell and Bonastre, for his helpfulness at Cozumel. To Mr William D. Parmelee, who was with me through the entire trip merely for pleasure, I owe more than to anyone else such success as I have had.

BOSTON, MASS.

A COMPARATIVE SKETCH OF THE MENOMINI¹

By ALANSON SKINNER

THE Menomini were found by Europeans in the vicinity of Green Bay, Wisconsin, not far from the present reservation.

Their own tradition states that they first came into existence as transformed animals at the mouth of the Menomini River, near where the city of Marinette now stands. Certain it is that the Menomini have occupied the general vicinity of the region in which they now live for a comparatively long period, probably as neighbors to the Winnebago, who have a very similar origin myth. They state that they did not come into contact with the Sauk, their nearest cultural relatives, until considerably later—an assertion borne out by historical evidence. Besides the “official” tradition of their origin, there is a firm conviction among the older men that at one time their ancestors dwelt farther east, by the shores of the salt water.

MATERIAL CULTURE

In some respects, owing to the collections preserved in various museums scattered throughout the country, the material culture

¹ Several years before his death, the late Dr William Jones made a preliminary trip to the Menomini reservation in northern Wisconsin under the auspices of the American Museum of Natural History of New York. His intention was to return to the tribe at some future time in order to make a more detailed study, but his untimely demise ended these plans abruptly. As the Menomini are little known to ethnologists, save through Hoffman's paper in the *14th Annual Report of the Bureau of American Ethnology*, the museum was desirous of continuing the work in this field, and consequently I was detailed to take up the task where Dr Jones left off.

In 1909 I paid a flying visit to the reservation, and in the summer of 1910 a more extended stay was made, supplemented by a still longer visit in 1911. A very complete collection representing the ethnology of the tribe was secured, and data were collected with the intent of publishing a monograph on the Menomini at some not far distant date. At present Mr John V. Satterlee, U. S. Government interpreter, a half-breed member of the tribe, is engaged as permanent field-worker for the museum in further adding to the data which he has very materially assisted in collecting, and the writer expects to pay several more visits to the reservation in furthering this work.

of the Central Algonkin peoples, the Sauk, Fox, Winnebago,¹ Potawatomi, and Kickapoo, affords better material for comparison with that of the Menomini than any other phase of their ethnology. The Ojibway and the Ottawa in general are not included because their affinities seem to lie with the northern Algonkin group.

Garments.—In the main the garments of the olden time Menomini were almost identical with those of the Sauk, Fox, Winnebago, and Potawatomi. They were not much different from those of the Ojibway, but lacked a number of their characteristics, this being more especially noticeable when the northern bands are considered. They also showed some similarities to the Iroquois and more eastern Algonkin tribes—the Lenapé or Delaware in particular.

Like their neighbors, the Sauk and Fox, the Menomini men roached their hair, but this coiffure was assumed for warlike purposes only; the ordinary style was to wear the hair long and flowing, with the scalp-lock hanging braided from the crown. The daily headdress was a fur band, preferably of otterskin, or a woven sash bound around the brows. A northern and western feature was the use of the entire skin of an otter worn turbanwise.

The shirts and leggings formerly used by the men were of leather, often dyed a dark blue or black, and generally embroidered with porcupine quills. So far as my knowledge extends the custom of dyeing the clothing was not common in the east, but sporadic examples occur. The Florida Seminole still dye their buckskin leggings a reddish brown with oak bark. The so-called Missisauga, or eastern band of Ojibway, are known to have made black-dyed moccasins some years ago, and the custom of coloring small pouches and other leather objects designed to be decorated with porcupine quill-work was rather more widely spread.

While the breechclouts of the Sauk, Fox, Winnebago, and Ojibway of today are invariably decorated with beadwork, those of the Menomini are plain, and there is evidence that this was always the case.

Menomini moccasins were puckered in front, and were of the soft-soled woodland type. They resemble an antique Ojibway form,

¹ The Winnebago are Siouan linguistically, but belong to the same general cultural area.

and are like those of the Delaware and of the Mohawk Iroquois. They are entirely different from those worn by the Sauk, Fox, Winnebago, and Potawatomi.

Owing to the fact that they lived so far from the buffalo country, robes made of buffalo skin were seldom if ever to be had, although smaller ceremonial articles made from buffalo skin or bone were used.

The women's costume resembled that of the other Central tribes. It was a two-piece garment in contradistinction to the simple single gown of the Plains and the north. Besides its range in the Central region, this type had a somewhat widespread eastern distribution. It was found among the Iroquois of New York, and the Delaware, although there is reason to believe that these peoples never used upper garments, other than robes before European contact, wearing only a skirt or leggings. A somewhat similar type of two-piece woman's garment has been observed among the Mississauga Ojibway, the Penobscot of Maine, and the Seminole of Florida. The Cheyenne, when first known, used this type of squaw dress but later abandoned it. The chief variations, within and without the Central district, occur in the presence or absence of a waist, and its shape.

Among the Menomini the garments were a shirt-waist; formerly plain, but now adorned with a huge ruffled cape; a skirt made of a piece of square leather wrapped once around the waist, and left open at one side. The border of the skirt was beautifully ornamented with porcupine-quill embroidery. Short leggings, reaching to the knees, and dainty moccasins completed the costume.

The favorite way of wearing the hair was to plait it in a single braid down the back, but it was sometimes "clubbed" and covered with a cylindrical headdress from which swung beaded or quilled trailers. This type is more often found among the Sauk, Fox, and Winnebago. In earlier times it is said that the woman's headdress was not ornamented.

Of course, in recent years, buckskin has given way to traders' cloth, and porcupine quills to beads, and later to silk ribbon appliqué, but the general type of the garments has remained the same. Nowadays the women cover their costume with a profusion of German silver brooches of native make.

Lodge Types.—For dwellings the Menomini employed the square bark-lodge for summer, and the semi-globular mat-house for winter. They apparently have no knowledge of the dirt-lodge. For ceremonial purposes only, they employ the long-house. The square bark-house was formerly found throughout all the Central region, among the Santee Sioux, the southern and Missisauga bands of Ojibway, the Iroquois, the New England tribes, the New York Coastal Algonkin, and the Delaware. The distribution of the semi-globular house is almost equally wide. It was not used by the Iroquois, but was found to the north among the Ojibway and Cree. The Menomini have no knowledge of the conical lodge, and indeed this seems to be a more northern and western feature.

Manufactures.—In their ordinary implements and processes the Menomini resemble, not only the other Central Algonkians, but, to a lesser extent, the more northern, southern, and eastern tribes of the woodlands as well, for cognizance of the domestic arts, manufactures, and utensils is apt to spread in ratio with the usefulness of the knowledge in question in a given environment. Thus a marked difference will be found between the tribes roughly comprised in the area east of the Mississippi and the Plains people whose environment demands different usages and utensils.

Tanning.—The tanning process as practised by the Menomini occurs among the following tribes with inconsiderable variation: Sauk, Fox, Winnebago, Ojibway, eastern Cree, Iroquois, and, in the northwest, the Chippewyan. In the south a somewhat similar process, differing however in several essentials, has been reported among the Florida Seminole and the Choctaw. It has nothing in common with the Plains in detail, though the same general processes, such as scraping and fleshing, are in part the same, but different tools are used.

The Menomini process consists in flaying, scraping, beaming with a draw-shave shaped implement over a smoothed and obliquely inclined log, various washings and soakings in liquor made from dried deer's brains mixed with water, softening by rubbing with a wooden spatula, and smoking. Buffalo rawhide is said to have been used for shields, as among the Winnebago and perhaps Sauk and Fox. The rawhide parflêches or trunks of the latter were unknown to the Menomini.

Pottery.—The potter's art as practised among the Menomini differed from what little we know of that of the surrounding tribes. Prepared clay was daubed over a ball of basswood twine and allowed to dry. When the clay coating was sufficiently dry for use, the twine was unravelled from within it, and the earthen shell remained. This received some finishing touches and was then ready for use without further preliminary save drying in the sun. Firing was not known. Dr Paul Radin has assured me that the process employed by the Winnebago is entirely different, and my personal notes taken in 1908 among the northern Ojibway state that these people used the more common coil method.

Weaving, Textiles.—In common with the other Central tribes, the Menomini make excellent woven bags of several varieties, which they use for holding all manner of things, from clothing to sacred medicines. These are usually made from basswood twine ornamented with geometric designs, and conventional representations of animals. Many of the designs are symbolic, but knowledge of their meaning is largely lost. They use life figures less often than some of their neighbors. Bags of this kind, with very similar designs, are not only common to all the Central tribes, but are found to some extent among the Ojibway, especially those of the southern and Missasauga bands. They were once found among the Delaware,¹ and there is documentary evidence that they were used by the New York coastal Algonkin, and, perhaps, though this is less certain, by the Iroquois.

The Menomini followed the widespread custom of weaving reed floor mats, and they used these also for one inner lining of their wigwams. A lesser art was the manufacture of woven sashes, also found among the Central tribes in general, and in the east at least among the Iroquois. As has been stated elsewhere, they formerly wove various ornaments from the quills of the porcupine.

A modern occupation is the weaving of belts, bags, and fobs from beads, which has been described in detail by Hoffman. This recent practice is very widespread throughout North America, and is in the east and central regions probably a direct offshoot of

¹ M. R. Harrington, Some Customs of the Delaware Indians, *Museum Journal*, University of Pennsylvania, vol. 1, pt. 3, fig. 33, p. 54.

the old time quill weaving. In the west and south this may not be the case. It is also possible that in the eastern coastal region shell beadwork was the prototype of this form.

Quillwork.—Menomini porcupine quillwork is a thing of the past as an art, but examples of this work were to be obtained on the reservation until recently. In former times it was very largely used. Owing to the scarcity of this beautiful antique work, little can be said of it from a comparative standpoint. It was open, delicate tracery rather than the solid embroidery of the plains, and resembles in this respect the very old examples in the Peabody Museum at Cambridge. Most of these were collected from the Ojibway, but some may come from other tribes. The work also closely resembles old Seneca, Iroquois, Huron, and New England Algonkin embroidery in quills and moosehair. It is less like what I have seen of the Sauk, Fox, and Winnebago, which resembles that of the Plains area, solid designs rather than openwork. A few species are of woven quills, and such specimens are in existence from the New York coastal Algonkin, the Cree, and the Athapascan peoples of the far northwest.

Agriculture—Wild Rice.—The Menomini were not dependent upon the chase as much as their northern neighbors the Ojibway, nor were they so thoroughly agricultural as some of the more eastern tribes, notably the Iroquois. Their place was between the two. Corn was the staple, but beans and squashes were also grown. About tobacco the statements of the old people conflict. Many, in common with the Ojibway and Cree to the north, claim that they did not know tobacco before the advent of Europeans, but used a variety of kinnikinnik. This seems most plausible for, although there is a myth of the Mänäbus cycle accounting for the origin of tobacco, this may well refer to kinnikinnik.

Wild rice disputed with corn the premier place among Menomini vegetable foods. The harvest was attended by no little ceremonial, including sacrifices to the Powers Above, who gave the grain, and the Thunderers. The braves, or police, had charge of the harvest and prevented anyone from gathering the rice or even venturing upon the beds until the time appointed by the chief. There seems to have been no distribution of the beds among individuals, but rather

a communal use of the whole. There was a taboo against carrying the seeds from one lake and planting it in another. The subject has been admirably treated from a comparative standpoint by Jenks in the *Nineteenth Annual Report of the Bureau of American Ethnology*, and need not be duplicated here. A number of varieties of berries and roots, including the wild potato, were also used by the Indians as food.

Food and Its Preparation.—The Menomini had a large number of recipes for the preparation of corn foods, many of which must have been in vogue among their neighbors, but lack of data from other tribes prevents us from treating this subject with the attention that it deserves. There are a number of similarities with the Iroquois¹ and the Delaware.² Husking bees were frequent in the fall, as they were among the Sauk and Fox, and probably other Central tribes.

Paunch boiling, and cooking in birch-bark dishes swung over the fire were practised. These customs are found to the north among the Cree and probably the Ojibway, and among certain Plains tribes, notably the Blackfeet. Whether they are known to the other Central Algonkians remains to be seen. Stone boiling is said to have been unknown.

The Menomini preferred to roast their meat rather than to boil it. This is not true of their northern cousins the Ojibway and Cree. As usual data is lacking for the other Central tribes, but presumably they were more accustomed to boil their meats than to roast them.

Fish, especially sturgeon, was formerly very largely eaten, but at present the Indians are unable to obtain them as abundantly as when they lived on the lake shore. Sturgeon roe, prepared in various ways, was a favorite article of diet.

Travel and Transportation.—The dug-out canoe was the Menomini carryall *par excellence*, but the birch-bark canoe played a secondary part. It is probable that the Menomini were better canoe-men and poorer horsemen than any other of the Central tribes. The reason is not hard to find. Their environment was one of heavy forests to be traversed principally by water, hence the canoe was

¹ A. C. Parker, Some Iroquois Corn Foods, *Bull. N. Y. State Museum*.

² Heckewelder, *Indians Inhabiting the States of Pennsylvania and New York*.

a constant necessity until very recently, whereas, lacking prairies to a greater extent than the Winnebago, Sauk and Fox, and other more southern and western tribes, they did not obtain or use horses until recent years. As a consequence, all the trappings—saddles, hobbles, and the like—which are used by the Menomini are copied from their nearest neighbors. The Winnebago used the dugout canoe, and the Ojibway bands lying nearest the Central tribes also did to a certain extent, but the birch-bark craft was essentially their favorite vessel.

The travois was unknown to the Menomini on the one hand, and on the other they lacked the toboggan of the north. They used the pack-strap, in common with the other Central tribes and the northern and eastern groups, but they did not have the carrying-basket found in the east. The parflêche of the plains and the raw-hide trunk of the Sauk and Fox were alike unknown to the Menomini, who made birch-bark baskets serve for their food, and woven bags for carrying household effects.

Signs, Signals, and the Sign Language.—A system of signs for marking the trails in the forest was once in vogue, but has largely died out. The Ojibway and Cree still use these extensively. The sign language is almost forgotten. Picture writing is fairly well developed. Song scrolls on birch bark and representations of dreams on bark or wood are found.

Art.—The art of the Menomini was decorative and religious. Decorative designs occur on almost everything which they used. Geometric forms prevail, but realistic figures are not uncommon. A great many figures had a certain amount of symbolism. For instance, on a woman's paddle appears the incised figures of a lacrosse bat and a war club, placed there by the man who carved the implement. These are symbolic of the Thunderers, and signify that the maker was under their protection. Again, the totem of the maker or owner frequently appears in various utensils. On bags one discovers woven designs representing various sacred or semi-sacred animal gods, placed there with the hope of soliciting the patronage of the power represented.

Symbolism in color is also found—red signifies day, hence also dawn, light, warmth, summer, happiness. Black on the contrary,

or blue—for the Menomini do not distinguish between these colors, and green as well—means night, sorrow, winter, or death. Again, since red signifies day and dawn, it is also used to represent the east, and black generally means the north. These colors with their meanings are used chiefly in ceremonials. The colors used in embroidering women's moccasins, and in the appliqué work on female dresses are said to have reference to the Sacred Sisters of the Eastern Sky, who are the patrons of women. How far this color symbolism extends to other tribes in this or other regions, I am unable to state. Data is lacking, but this, as usual, does not necessarily mean that these things are unknown among them. Oddly enough, save for the three or four colors enumerated, I have been unable to get any further symbolism.

RELIGION

General Concepts.—Here again, so far as our information goes, we find the Menomini in general accord with their neighbors, save that it appears that the Menomini have reduced their scheme of the universe to a more definite system. They divide the universe into two main sections, the Upper and Lower worlds. These in turn are divided into four parts or tiers each, and are separated by the earth. Each world has its presiding deity. The Upper world, peopled by beneficent Powers, is ruled by Mätc Häwätuk, who dwells in the fourth tier of heaven. Beneath him come the Thunderers, mythical birds inhabiting the ether above the air, the golden eagles, and the lesser birds of the air, commanded by the bald eagles, in descending order. These are his servants, and, since they come into actual contact with mankind, and Mätc Häwätuk does not, they receive more actual homage than their master, who really appears only as a figurehead. The Powers below are governed by a white bear who resides in the fourth tier of the underworld. He has a "naked bear" as his especial attendant. The other tiers in ascending order towards the earth contain his servants. The first is a white panther with its attendant, a white beaver, then a white deer with its attendant, a black wildcat, and, next the earth, the horned hairy snakes. Unlike Mätc Häwätuk, the supreme god beneath, because of his power for evil, which renders him an object of dread, receives many direct sacrifices.

Similar beliefs seem to occur to the north among the Ojibway and Cree, who make elaborate offerings to the chief underground bear in order to secure their food supply. Something of the sort is also found among the Menomini, though the apology to the bear before slaying it does not seem to occur. Whether the concomitant beliefs concerning the other tiers of "Heaven" and "Hell" are also held by the Ojibway and Cree, I can not say, but the evidence that I have gathered among them seems to suggest this. As for the Central tribes, beyond the knowledge that they know of the Thunderbirds, we have very little to go by. It is possible that the Delaware have a somewhat similar scheme of the universe, but they have a twelvefold division. With characteristic formality the Menomini have assigned to each of the Powers its exact name and definite place in the proper tier, whereas there is reason to think that the neighboring tribes are more vague in their conceptions of the Manitous. Dr Wissler points out that similarities in the beliefs concerning the strata of the upper and lower worlds have been found by Dr Walker among the Teton Dakota.

Afterworld.—The Menomini believe in a four-day journey to the hereafter; before reaching the goal the soul is tested and must cross a log bridge guarded by a dog. Many Menomini religious concepts are shared to a lesser degree by the tribes to the north, namely the Ojibway, Ottawa, and Cree, who in the northern part of their territory, where I have been among them, seem to have a disintegrated version of most Central Algonkin concepts. Other beliefs concerning the fate of the soul and its journey to the afterworld are found in very similar forms among the neighboring Sauk, Fox, and Winnebago, and to a lesser extent also among the Eastern Cree and Ojibway. That some of these theories have very wide credence is proved by the fact that the particular point in question, the beliefs concerning the journey of the soul to the afterworld, occur in very similar versions among such widely separated peoples as the Seneca Iroquois and the Seminole, which seems to indicate that a search would reveal them in the intervening region.

Worship.—The customs connected with the worship of the various gods seem also fairly widespread, but here we have still

less upon which to base our comparisons with other tribes. We do know, however, that all the Central Algonkin possess means of manipulating their deities through various formulæ, charms, and bundles of associated charms. Only extended study will bring out the differences and similarities between the methods employed. Certain it is, that the bundle of the Menomini, and probably the bundles of the other tribes of the region, differs from those of the northern plains Indians—the Blackfoot for example—in that it is conceived of and used as a unit, the songs usually referring to the bundle as a whole and rarely to the separate articles that go to make it up.

The Medicine Lodge society, of course, forms a prominent feature of Menomini religious life, but in the presence of Dr Radin's article on the corresponding organization among the Winnebago, and Dr Hoffman's monograph detailed attention here is unnecessary. Suffice it to say that Hoffman's paper is by no means final—it is a good objective account, but the author never succeeded in penetrating the deeper mysteries of the society.

The orders of the Wabano and Jesukaid are also found, and here perhaps we have northern influence through the Ojibway and eastern Cree, among whom these classes seem to be of more importance than the Midé, but subsequent discoveries among the Central tribes may reverse this dictum. The so-called "Dream Dance" also has considerable vogue, but probably does not differ essentially from the corresponding dance among the Sauk, Fox, Winnebago, Potawatomi, and Ojibway, since all these tribes have obtained this ceremony from the Potawatomi of the prairies.

Witchcraft.—Of a slightly different nature is the society of witches, which seems to have obtained admission to the ranks of the Medicine Lodge, probably of late years. The practices of the witches are entirely of a malevolent nature, and resemble very closely those found among the Sauk, Fox, Ojibway, Winnebago, and Iroquois. In fact the practice of the "black art" is probably very widely spread. The Menomini feature seems to be the formation of an organized society, yet among the Iroquois we find a somewhat similar association of witches in the Seneca Idos.

Distribution of Concepts.—One great reason for the wide dissemination of religious and magical lore is the custom so universally found of buying the secrets of his success, in full or part, from a mighty magician. Among many Central and Northern tribes a man would frequently travel a great distance for the sake of purchasing a particularly famous or powerful medicine from its owner.

Another reason for the spread of religious concepts is the fact that many of the religions of North America during historic, and in all probability in prehistoric times, were Messianic and missionary cults, so that ambassadors in the cause of these creeds spread them broadcast among a credulous population who would not accept other changes or innovations until convinced of their practical use. The Central Algonkin have produced or received many such prophets.

FOLKLORE

In regard to folklore, the Menomini have many features in common with the Fox, whom they closely resemble in some respects, particularly in regard to the motifs, rather than the method of narration of their stories. In the latter instance they more closely correspond to the standards of the Ojibway and Cree of the north, who prefer a long, detailed account to a short, curt, anecdote. Some of their main motifs, especially the Culture Hero cycle, are found far to the west, among the Assiniboin, who in turn must have had them from the Cree. The sacred portions of the stories of Manabos, being decidedly esoteric, may be original to them, but portions resemble the same cycle among the Fox.

Besides the myths, lengthy legends occur, and short "true stories" very like those of the Fox are frequent. Lesser tales are often more widely spread, due perhaps to contact with the main current of the fur trade, flowing westward from the lakes. Thus we find the well-known Plains story of Turtle's war party among the Menomini, and again among the Seneca Iroquois. A rare feature in North American native folklore is the bodily adoption of European, probably French, tales. There is no migration myth, but there is a tradition that the Menomini came into existence as transformed animals within the limits of their historic habitat.

There is, however, an unofficial tradition that they once lived to the east.

SOCIAL LIFE

Organization.—The Menomini differ from their neighbors more in this phase of their existence than in any other. There is reason to believe that the Menomini came into the region which they at present occupy with their social organization completely formed, and, as environmental conditions did not require any change or modification for convenience sake, they have remained unchanged. Suffice is to say that what knowledge we have of the social organization of the Sauk, Fox, Winnebago, and Kickapoo, goes to show that no two groups are alike.

Tribal Divisions.—The Sauk, Fox, and perhaps Kickapoo and Potawatomi, possess two social divisions into which members of the tribe enter at birth, and which play a more or less important part in the selection of opposing parties for social and religious purposes. Nothing of the sort is found among the Menomini and Winnebago, yet there is very little in common between the two tribes. The Menomini are divided according to my information, Hoffman to the contrary notwithstanding, into ten exogamic phratries with paternal descent. The clans of which the phratries are composed are led by the clan which bears the same name as the phratry, and which is supposed to be composed of the direct lineal descendants of the original ten animals who became human to form the Menomini tribe. Not all of the clans have animal names, one of them being the Wave clan. The functions and rites of the clans, save that there is one royal, or leading, clan in the head phratry from which the tribal chiefs are selected (the office, by the way, tending to be hereditary), are vague. The joking relationship occurs, as it does among the Ojibway and Potawatomi. The mother-in-law taboo is found. Age societies, like those of the Plains, are unknown.

In administering affairs, there is a council of chiefs and tribesmen. The braves, men who have achieved distinction in war, are the camp police, and there are also hereditary officers, who make peace in internecine brawls. Trials of offenders against law and order are held with set formality. A similar system is found among the Blackfoot.

Mortuary Customs.—Bodies are buried in the ground, with elaborate ceremonies, which seem to resemble those of the Winnebago, at least superficially. Some features, such as the taking of the corpse through the window, or formerly through the back of the lodge, instead of through the door, are like those of the Ojibway north of Lake Superior, and many of the mourning customs closely resemble those of this tribe.¹

Small grave houses identical with those of the neighboring Winnebago were observed and resembling those of the Sauk. I am not acquainted with Potawatomi and southern Ojibway burial customs, but suppose there is a similarity. The northern Saulteaux, Ojibway, and Cree do not erect a house over the grave at present, but build a small fence around it. The Menomini made the headboard with the totem animal of the deceased.

War Customs.—War chiefs are men who have received divine inspiration usually accompanied by instructions as to the making of a sacred war bundle. Here we are again embarrassed by a lack of published material, but it seems safe to assume that Menomini war customs were fairly similar to those of their Central neighbors. It is known that the Winnebago also had war bundles and sometimes joined with the Menomini in forays against mutual foes, but to what extent the rituals of the sacred objects were the same can not be stated. The Sauk and Fox also used these palladiums to manipulate the war gods. Apparently, from J. O. Dorsey's account of the Omaha, there were many points of similarity with them, but his account seems vague and incomplete, no doubt owing to the natural reluctance of the Indians to speak on the subject. On the warpath the leader was always accompanied by his nephew, and this is also true of the Winnebago.

CONCLUSION

On the whole, to sum up briefly, the Menomini resemble most those tribes directly in contact with them to the south, east, and west. They have received a slight influence from the north, but they differ manifestly from the tribes of the Plains. With the

¹ See especially Peter Jones, *History of the Ojibway Indians*.

southeast, they have but little in common, save a belief in the hazardous journey of the soul to the afterworld, and some mechanical processes in material culture. With the eastern woodland tribes a larger number of similarities, many of them in regard to widespread beliefs and customs, may be noted, but, as has been stated, this does not seem remarkable when we consider that the contact of the Central and Eastern tribes along the highway of the Great Lakes was so long and continuous during the years of the fur trade, and take into account the similarity of environment between these people and the Menomini, and the popular traditions of the latter which point to a former residence farther east.

Thus it seems that the Menomini were among the first of the Central tribes to occupy their present area; it is probable that they came into the region with their social organization fully developed. When other tribes appeared there came a gradual fusing of their material culture with that of their neighbors, the customs and processes best adapted to their environment and general mode of life being mutually assimilated. In the meantime the immediate neighbors of the Menomini acted as buffers against innovations from the eastern, northern, western, and southeastern areas, so that the Menomini have remained the least affected after the general blend of local culture was over, of all the Central tribes, and stand today as most typical of the region which they represent.

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CERTAIN EARTHWORKS OF EASTERN MASSACHUSETTS

BY CHARLES C. WILLOUGHBY

MOST of the earthworks of the New England Indians have been partially or wholly obliterated by the continued cultivation of the land for nearly three hundred years. It is only in the woodlands and waste places that we may hope to find these remains in a fair state of preservation. They usually consist of embankments and trenches, the former about 12 to 30

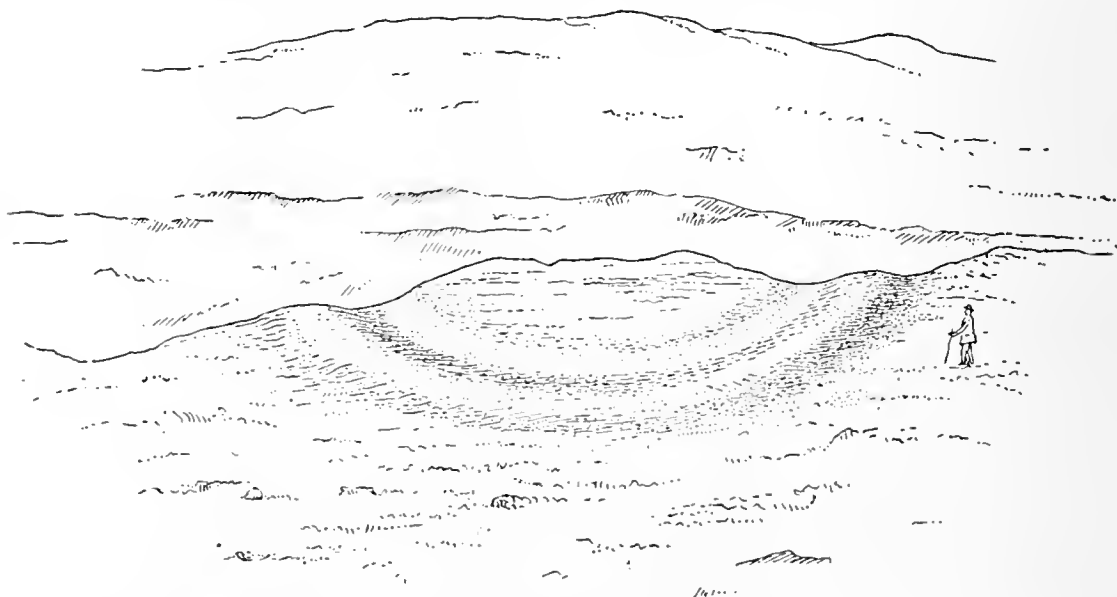


FIG. 84.—Marblehead: Portion of a circular embankment and trench. In quarrying stone the hill has been partially cut away and the greater part of the earthwork destroyed. The enclosed area was 50 feet in diameter, measuring from center to center of the embankment.

inches in height, and the latter of corresponding depth. There is commonly but one trench; sometimes, however, a trench appears upon either side of the embankment. The usual height from the bottom of the trench to the top of the embankment is 2 to 4 feet, and the distance from the outer edge of the trench to the opposite edge of the embankment averages about 13 feet. The embankments were doubtless originally somewhat higher and the trenches deeper. Their combined measurements were probably about the

breast height of an average man. Most of these formerly enclosed areas of various extent which were doubtless village or house sites. A few years ago the circular earthwork near Marblehead, a segment of which is shown in figure 84, was in a good state of preservation, but in quarrying stone a part of the hill was cut away and the greater portion of the work destroyed. This earthwork is mentioned in a deed of 1658 as "the Indian fort." It was originally about 50 feet in diameter and probably enclosed a single large house. The embankment undoubtedly supported palisades 10 to 12 feet high made of the trunks of small trees, the structure being similar to certain small fortified strongholds mentioned by the early colonists.

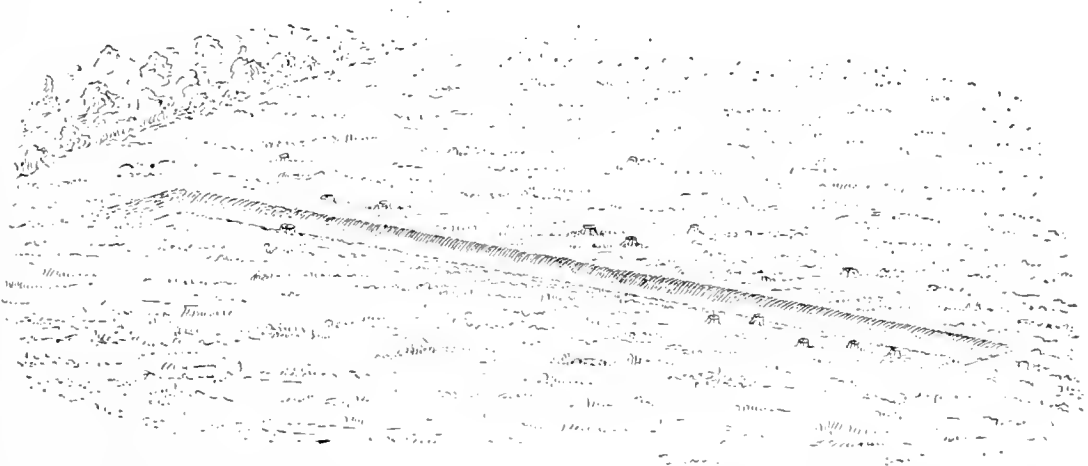


FIG. 85.—Andover: Remains of a square enclosure near Haggett's Pond. The embankment and trench forming the eastern side are well preserved, and are 216 feet in length; the other portions have been destroyed by cultivation.

A single large house was sometimes built within a square or oblong enclosure like the one seen by Champlain at Saco, Maine, but this type of enclosure seems usually to have contained several cabins. Near Haggett's Pond, in the town of Andover,¹ are the remains of what was probably a square enclosure, but one side and two corners of which can now be traced (fig. 85). These lay within the edge of a wood, and, although the trees have been cut off, the ground has not been disturbed at this point. The other portions of the embankment and trench have evidently been obliterated by cultivation. This was an ideal location for a village. The site occupies

¹ The first notice of this earthwork is on page 153, *Bulletin III* of the Department of Archaeology, Phillips Academy, Andover, Mass.

nearly the entire width of a level highland. A few feet to the north is a declivity 15 or 20 feet deep, at the bottom of which is a brook connecting with the lake. It is probable that in former times canoes were brought to within a hundred feet of the stockade.

Besides the circular and square enclosures, there were evidently extensive areas of irregular form, sometimes subdivided into sections, the direction of the stockade being determined by the contour and character of the land enclosed. The most extensive and best preserved earthwork of this type known to the writer lies in the town of Millis, about twenty miles south of Boston. It is situated on the shore of South End Pond,

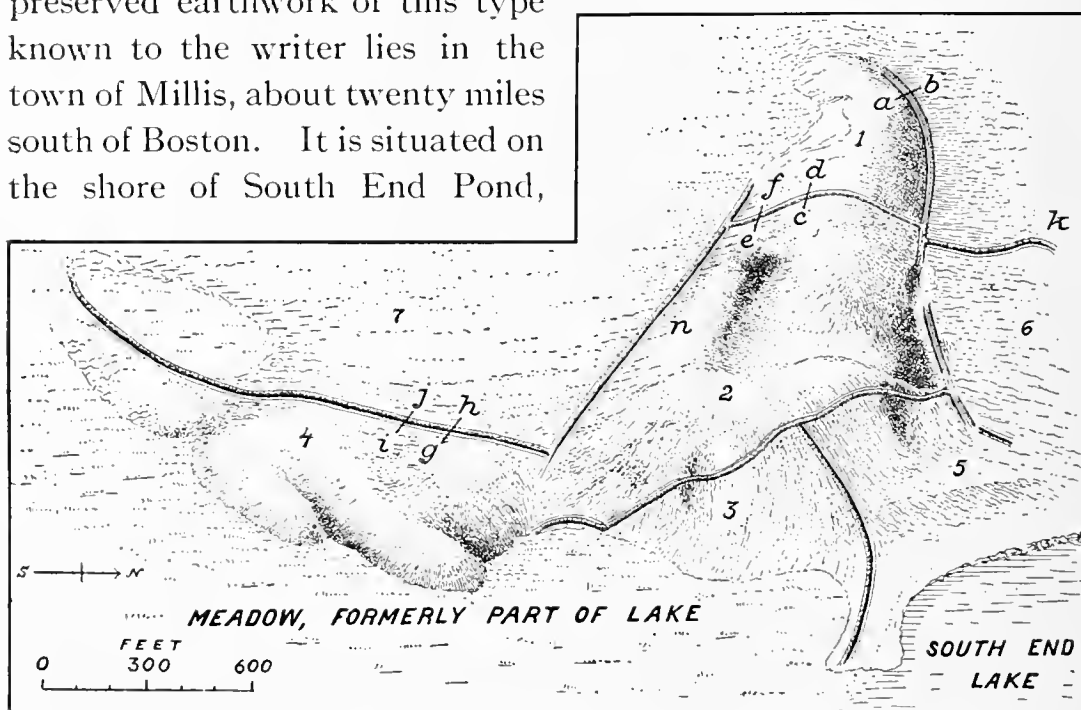


FIG. 86.—Millis: Embankments and trenches enclosing upland, western shore of South End Pond. The amount of land in areas 1-5 is approximately 31 acres.

an expansion of Boggestow Brook which flows into the Charles River. The general character of the earthwork, and the contour of the land enclosed is shown in figure 86. The hills which make up a greater portion of the enclosed areas are covered with trees and the land has never been cultivated. The greater part of the land bordering the hills has been under cultivation for many years and it is quite certain that portions of the embankments have been levelled and the corresponding trenches filled. About 6,000 feet, or approximately $1 \frac{1}{7}$ miles of embankments remain. The combined length of areas 1 and 2 is nearly

2,100 feet, and the amount of land in areas 1, 2, 3, 4, and 5 is approximately 31 acres. This land consists of glacial hills of irregular outline, with steep banks and deep gullies. Some of the depressions would form a good protection from the winter winds. The embankment and trench which undoubtedly enclosed the western end and the greater portion of the southern side of area 1 have been destroyed, probably by cultivation. An extensive meadow borders the eastern edge of areas 3 and 4, and it is very probable that when the earthwork was built the waters of the lake covered at least a portion of this meadow. Area 5 is the only one now bordered by water. The land at 6 is of medium height and

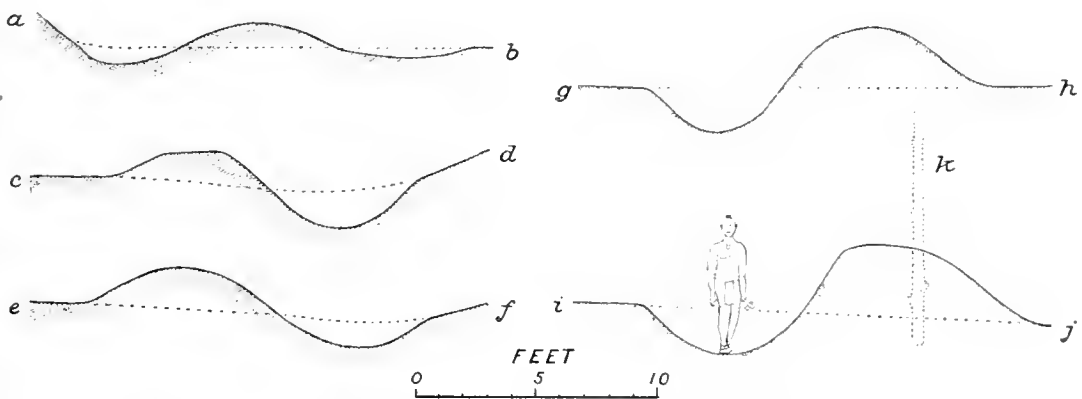


FIG. 87.—Millis: Cross-sections of embankments and trenches at points indicated in fig. 86; *k*, probable position of palisades.

the embankment at *k* probably continued toward the water and enclosed this section. It is somewhat doubtful if the land at 7 was enclosed, although the turning of the southern extension of the embankment toward the west indicates that it may have been. The land here is fairly low and level and is under cultivation.

It will be noted that the trenches are on the inner side of the embankments only, with the exception of the northern side of area 1, where a ditch may be traced on either side for nearly two hundred feet. In the neighborhood of these works, but beyond the limits of the sketch (fig. 86), are a few indications of walls and ditches which may have formed parts of this stronghold.

From the accompanying photographs and drawings of the embankments and trenches (figs. 86-90), a good idea may be had of

the present appearance of these remains. It seems probable that the embankments supported palisades, and that within the enclosures thus formed were many bark- or mat-covered houses. Apparently these works formed one of the most extensive Indian strongholds thus far known in New England.

The existence of the earthworks at Millis has been known to local archeologists for several years. They were visited by Professor Putnam, who made a sketch plan in 1887; a survey was made under the auspices of the Peabody Museum, by A. D. Wyman in 1903;

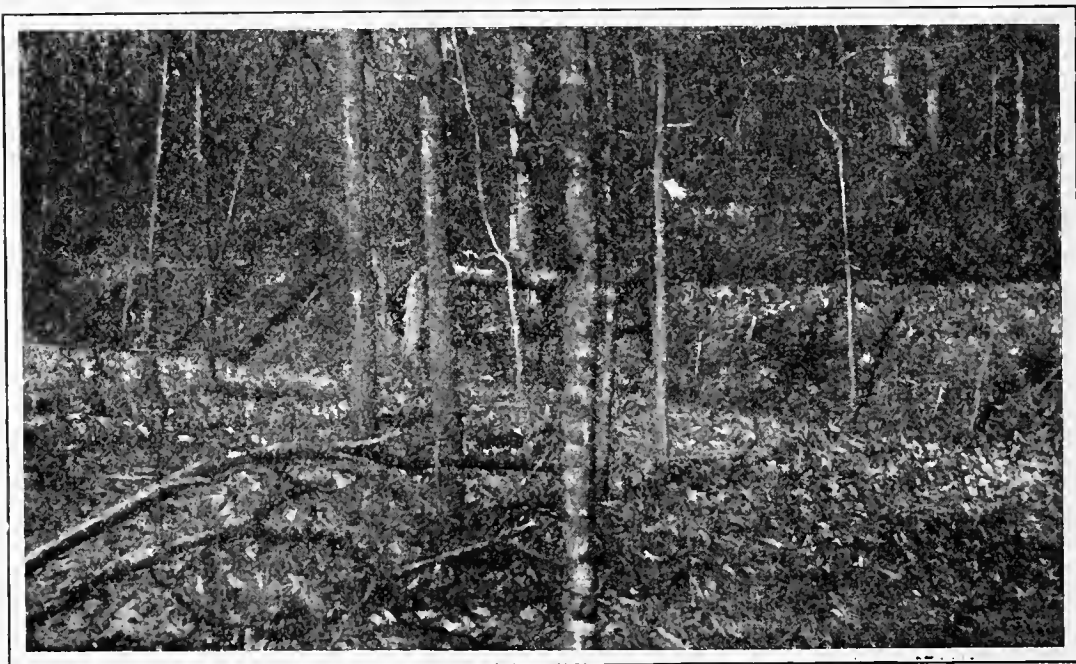


FIG. 88.—Millis: Southern portion of embankment and trench over hill between areas 1 and 2, below *e-f*, fig. 86, looking east.

and a model which forms the basis of figure 86 was prepared by the writer in 1909.

Sections of other embankments of a character similar to those described above have been brought to the writer's attention from time to time, some of which are undoubtedly portions of Indian strongholds; but generally not enough remains to give a comprehensive idea of the form and extent of the enclosures. Mr Warren K. Moorehead, of the Phillips Academy Museum of Andover, has recently called attention to several earthworks in that town.

Portions of these have been obliterated by cultivation, but enough remains to show some of them to have been extensive.¹

During the early colonial period there were numerous fortified enclosures or Indian forts in various sections of New England. The later ones were abandoned at or about the time of Philip's war. Roger Williams says that "with friendly joyning"² the Indians built their forts; that is, the men of a community and their friends took part in the work, which was probably accompanied by feasts and dances. The historic stockades were usually circular



FIG. 89.—Millis: Embankment and trench at southern side of area 2, looking south-east from *n*, fig. 86.

or square and enclosed areas about 50 feet in diameter to about 4 acres in extent. The more important references to historic Indian fortifications in New England follow, and, while the descriptions fail to give many desirable details, they furnish a good general idea of these strongholds, which were similar to the forts of the Algonquians of Virginia and the Middle States figured by John White and by Van der Donck.

¹ Since the above was written, the Department of Archaeology of Phillips Academy, Andover, Massachusetts, has issued *Bulletin V*, which consists of a well illustrated paper by Mr. Moorehead describing these earthworks.

² Roger Williams, *Key into the Language of America*, *Rhode Island Hist. Soc. Coll.*, vol. 1, p. 92.

The first account is by Champlain and refers to a fort on the right bank of the Saco River near its mouth. He figures a square enclosure containing a single house.¹

"The savages dwell permanently in this place and have a large cabin surrounded by palisades made of rather large trees placed by the side of each other in which they take refuge when their enemies make war upon them."



FIG. 90.—Millis: Embankment and trench at western side of area 4, looking north from near g-h, fig. 86.

The first fortifications seen by the Pilgrims were at Cape Cod. The remains of an old fort or palisade was found near the mouth of Pamet River, at Truro,² which they attributed to Christians, being without knowledge of Indian works of this nature. Farther south on the cape, below Wellsfleet bay, what appears to have been a second fort was encountered. This had evidently been abandoned at the time of the epidemic which prevailed in eastern Massachusetts a few years previous to the arrival of the Pilgrims. The dead were buried both within and without the enclosure. Within the enclosure were frames of houses, the coverings of which had been

¹ Champlain, *Voyages* (Prince Society), vol. II, p. 67.

² *Mourt's Relation* (Dexter edition), p. 22.

removed and carried away. The Pilgrims naturally mistook this for a palisaded cemetery, and thus described it:¹

“We found a great burying place, one part whereof was encompassed with a large Palazado, like a Church-yard, with yong spires foure or five yards long, set as close one by another as they could two or three foot in the ground, within it was full of Graves, some bigger, and some lesse, some were also paled about, & others had like an Indian house made over them, but not matted: those Graves were more sumptuous than those at Corne-hill, yet we digged none of them up, but onely viewed them, and went our way; without the Palazado were graves also, but not so costly.”

The following autumn the Pilgrims discovered two small forts near the present site of Boston. These are described as follows:²

“Not farre from hence in a bottome, wee came to a Fort built by their deceased King, the manner thus; There were pools some thirtie or fortie foote long, stucke in the ground as thicke as they could be set one by another, and with these they inclosed a ring some forty or fifty foote over. A trench breast high was digged on each side; one way there was to goe into it with a bridge: in the midst of this Pallizado stood the frame of an house, wherein being dead he laid buried. About a myle from hence, we came to such another, but seated on the top of an hill: here *Nanepashemet* was killed, none dwelling in it since the time of his death.”

The height of the palisades as given above, 30 or 40 feet, is probably too great. The trench, “breast heigh,” measuring probably from its bottom to the top of the embankment which supported the palisades, corresponds very closely to those shown in figures 87-90.

Wood writes:

“These Forts some be fortie or fiftie foote square, erected of young timber trees, ten or twelve foote high, rammed into the ground, with undermining within, the earth being cast up for their shelter against the dischargements of there enemies, having loopeholes to send out their winged messengers.”³

Vincent's account⁴ is drawn largely from Wood's, but, as he

¹ Ibid., p. 49.

² Ibid., pp. 127-128.

³ William Wood, *New England's Prospect*, Boynton edition, p. 89.

⁴ Vincent's narrative in Orr's *History of the Pequot War*, p. 105.

was one of the party that attacked the Pequot fort near Mystic, Connecticut, to which he has reference, his account is of value as it supplements that of Wood:

"They choose a piece of ground, dry and of the best advantage, forty or fifty foot square (but this was at least two acres of ground). Here they pitch, close together as they can young trees and half trees as thick as a man's thigh or the calf of his leg. Ten or twelve feet high they are above the ground and within [the ground] rammed three foot deep with undermining, the earth being cast up for their better shelter against the enemy's dischargements. Betwixt these palisadoes are divers loopholes, through which they let fly their winged messengers. The door is for the most part entered sideways which they stop with bows and bushes as need requireth. The space therein is full of wigwams, wherein their wives and children live with them."

The palisades were set close together, but open spaces between logs not perfectly straight were unavoidable. These open spaces were probably used as loopholes. Underhill,¹ describing the same structure, says:

"This fort or palisado was well nigh an acre of ground which was surrounded with trees and half trees, set into the ground three feet deep, and fastened close one to another, as you may see more clearly described in the figure of it before the book."

The illustration referred to, which appears in Underhill's *News From America* (1638), was evidently made by a wood engraver from a rough ground plan. It is of little value except as showing the fort to have been circular, with two entrances, one upon either side, each formed by overlapping the ends of the stockade, leaving a passageway between them. This fort is said to have contained about 60 or 70 wigwams.

Gookin says that at Natick "there was a handsome large fort, of a round figure, palisaded with trees."² The fort at Penobscot was 70 feet long and 50 feet broad and within it were 23 wigwams.³ Philip's fort, the site of which is at South Kingston, Rhode Island,

¹ Underhill's narrative in Orr's *History of the Pequot War*, p. 78, note.

² Gookin's *Historical Collections*, *Mass. Hist. Coll.*, first series, vol. 1, p. 181.

³ Drake's *Indian Wars*, p. 325.

had "besides high palisades, an immense hedge of fallen trees of nearly a rod in thickness, surrounding it, encompassing an area of about five acres."¹ It is said to have contained about 500 wigwams. Another estimate gives the size of the enclosure at 3 to 4 acres.²

A few instances are recorded of the apparent use by Algonquians of a trench and embankment without palisades as a defensive work under circumstances which probably rendered the erection of a stockade unpracticable. Two traditions current in past years among the New England Indians are as follows: A party of Nipmuc entrenched themselves on the shore of Quinebaug River against the Narraganset, where they remained three days. Fifty years ago these earthworks were visible (De Forrest, *Indians of Connecticut*, p. 268). We are also told (Mass. Hist. Coll., 3d series, vol. VI, p. 197) that a company of Mohegan invaded Block Island and were driven to a bluff, where they "by some means dug a trench around them toward the land, to defend them against the arrows of their enemies." This earthwork was known locally as the Mohegan fort.

In all there are about twenty Indian forts mentioned by the early explorers and colonists of New England between the years 1605 and 1676, nearly all of which were in Massachusetts (including the province of Maine) and Connecticut. It seems evident from a study of the above accounts that the old earthworks described in this paper are the remains of Indian fortifications of the same general kind as those seen by the colonists. The one at Millis is of greater extent and its form is composite; the embankments and trenches, however, appear to be identical with historic examples.

The levelling by cultivation of portions of certain other earthworks in eastern Massachusetts, renders it difficult if not impossible to determine their original form. Some of them were extensive, and may have formed enclosures as great as the one at Millis.

With our present knowledge, there seems to be no good reason for attributing these remains to other than Algonquian origin.

¹ S. G. Drake, *Indians of North America*, fifteenth edition, pp. 218-219.

² *Ibid.*, p. 218.

That this people occupied the greater portion of New England for a long period seems certain, for they were probably the originators of most of the shell-heaps of our coast. With the exception of the Champlain watershed in Vermont, and possibly certain other small sections of western New England, the Iroquoian tribes do not seem to have occupied these states. There are indications, however, of the occupancy of eastern, and perhaps central, New England by a non-pottery-making people, possibly the Beothuk, but there seems to be no evidence that the Beothuk constructed fortified enclosures of the types known to have been common among the Algonquians, although they did build extensive deer fences with "half-moon breast works" at intervals.¹ There are, doubtless, many embankments of the types described above in various sections of New England that are known but locally, and it is hoped that this brief account may prove an incentive to further investigation as to the distribution and origin of this class of remains in these states.

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¹ Rev. George Patterson, The Beothiks or Red Indians of Newfoundland, *Trans. Roy. Soc. Canada*, Sec. II, 1891, p. 133.

INCORPORATION AS A LINGUISTIC PROCESS

By A. L. KROEBER

DR Sapir's recent paper on "The Problem of Noun Incorporation in American Languages"¹ is such a masterly interpretation of the evidence connected with this subject, even though the essay is avowedly a refutation of the thesis advanced by the present writer a few years before,² to the effect that such incorporation is a chimæra, that it remains a cause of gratification to have taken the stand which has been productive of so novel and valuable a contribution.

One point of primary importance that Dr Sapir brings out clearly is the fact that noun incorporation has no necessary or inherent connection with pronominal incorporation, as it has been called, or "rather inflection," as he aptly designates it. Dr Sapir has gone farther than the writer in pointing out that there is rather an exclusion between the two processes, in that a pronominally incorporating language should find noun incorporation unnecessary, and *vice versa*; and even though, as he says, the facts do not entirely bear out this *a priori* consideration, it is nevertheless a conception of the greatest importance in the present state of our understanding of linguistic phenomena. The custom heretofore has been to assume that noun incorporation was merely a form or phase of pronoun incorporation, or even the reverse; and, as long as this view prevailed, there was no hope of a correct analysis of such evidence as was accumulating. In fact this assumption has been the cause of a persistent misunderstanding of the subject. That the present writer's argument, which was based on the contention that the assumed connection did not exist, overshot the mark and ended by doubting well-authenticated but unexplained facts that had been called noun incorporations, must perhaps be admitted. But this

¹ *American Anthropologist*, (N. S.), XIII, 250-282, 1911.

² *Verh. XVI. Intern. Amerikanisten-Kongr.*, Wien, 569-576, 1909.

is of little moment in comparison with Dr Sapir's agreement that such "noun incorporation" as he has been able to establish has nothing whatever to do with so called pronominal incorporation. Until this point of view is conceded, or proved erroneous, the evidence on the question will continue to be misunderstood.

Dr Sapir takes issue with the writer's definition of noun incorporation as "the combination into one word of the noun object and of the verb functioning as the predicate of a sentence," on the ground that a morphological and a syntactical requirement are joined: in other terms, that the definition exacts not only a certain type of word formation, as is justifiable, but also a logical relation between the elements, which is unreasonable. This criticism is correct, and it can only be said in palliation of the definition that, inasmuch as the phenomenon to which it relates was not believed to exist, less attention was given to theoretical exactness of statement than to an endeavor to express what had customarily been meant by the phrase "noun incorporation." In short, the basis of the definition was historical rather than logical. As a matter of fact, one of the arguments advanced against the existence of noun incorporation as thus defined was the circumstance that incorporation of the subject noun had not been alleged, but would have to be expected in at least some cases if object incorporation were at all common. Here again Dr Sapir maintains a most commendable conservative attitude, and, instead of using the apparent absence of one form of incorporation as an argument against the existence of the other, demonstrates the occurrence of both, together with still other phases, such as adverbial and predicative. This leads to a new conception: incorporation is no longer an essentially objective process, as had usually been assumed and as the writer accepted for purposes of refutation, but is non-syntactical in its nature. However the evidence on the question may in future be interpreted, this is a logical point that compels recognition.

Dr Sapir also gives the solution of the problem—which would have been puzzling if it had not been so generally ignored—why in alleged incorporating languages incorporation sometimes takes place and sometimes does not. As the writer put this point,¹ the

¹ Op. cit., p. 574.

usual statement is to the effect that in a given language, such as Nahuatl, the object is often taken bodily into the verb, but "the 'more common' construction is to 'replace' the noun object by its pronominal equivalent. When and why it is usually replaced, and when not, are passed over. . . . An examination of analyzed Nahuatl texts shows occasional occurrences of what may be noun incorporation, but an infinitely greater number of instances of independence of the noun object. *Until a reason is given for these instances, there must be legitimate hesitation in accepting as true cases of incorporation the fewer possible or apparent instances of it.*"

This reason is now given, and with it falls one of the principal theoretical objections to the acceptance of the facts as hitherto stated. Starting with Nahuatl, but applying the same distinction also to other languages, Dr Sapir finds that true "noun incorporation" tends to occur chiefly in verbs of general or permanent, opposed to particular or temporary, application. This distinction was apparently first brought out by Dr W. Lehmann in an article published so shortly before the composition of the present author's essay as to have escaped his notice. Nahuatl can say either "I-it-eat the flesh" or "I-flesh-eat"; but the former sentence means "I am eating flesh," the latter "I am a flesh eater." Not only is there a distinction here, but it is an important and a reasonable one. The whole process rests on a point that at once appeals to linguistic sense, just as the old unlimited assertions did not. The difference between what is inherent and what is accidental has frequently been found to be expressed in various languages, as in the use of distinct sets of possessive pronominal elements. It is a difference of wide and often most significant value, and the only surprising feature concerning it in the present connection is that it has not been made clear previously. It may be added that the distinction is not entirely foreign even to English, which formally does not recognize it, in that agent nouns such as "eater," "runner," "trapper," "fighter," "cobbler," "drummer," are used habitually if not exclusively to denote occupation or customary action. It is probable that in some languages noun incorporation does not depend on any significance of permanent action or inherent quality, but

at least there is now every prospect that in such cases the phenomenon will be found bound up with some idea or trait of analogous type. The road to explicit limiting conditions is at least pointed out.

Dr Sapir's use of Dr Lehmann's discovery and his application of it to other languages make clear another point. As the former says in conclusion: "The characteristic fact about the process [noun incorporation] is that certain syntactic relations are expressed by what in varying degree may be called composition or derivation." Here is the crux of the whole problem and its answer: *noun incorporation is not grammatical but etymological*. We ourselves say "flesh-eaters" and "ship-builders"; but, as these terms are collocations of one noun with another though deverbal noun, we do not and should not consider them as instances of noun incorporation in the verb. They are simply compound nouns.¹ Because we can not say "to flesh-eat"² and Nahuatl can, it is obvious that there is a most important point of difference between the two languages; but the fact nevertheless remains that there is a fundamental identity in that the terms expressing the ideas of flesh and of eating can be combined into a single word in both idioms by an etymological process.

The difference is that English, like other Aryan languages, freely permits compound nouns,³ but does not tolerate compound verbs,⁴ whereas Uto-Aztekan possesses both. This is rendered doubly clear by the occurrence in Paiute—as well as in other Shoshonean dialects, it may be added—of compounds consisting of two verbs and functioning as verbs. Such compounds have a

¹ The author says, page 570: "*Man-eater* is not incorporation but composition because *eater* is functionally a noun." When Dr Sapir, page 256, says: "'Man' + 'eater' is not morphologically equal to 'man-eat' + 'er'" he puts the same idea into a prettier and more exact form.

² Though "to housekeep" has some usage.

³ That is, compounds which contain at least one noun and which as a unit are nouns.

⁴ That is, compounds which contain at least one verb and as a unit are verbs. The only exception is furnished by combinations of preposition or allied adverbial element (such as the negative) with a verb: understand, offset, undo; and such are possibly derivative, if not semigrammatical, rather than compositional. If Aryan were an American Indian language, the elements in-, con-, de- would almost certainly be discussed in connection with grammar rather than formal etymology.

number of times been mentioned as occurring in other languages, and it is strange that they have not aroused more interest, as they are entirely unthinkable in those forms of speech in which their discoverers, and all philologists, thought and wrote. They now acquire an added significance, and it is reasonable to ask that the existence of "noun incorporation" be at least inquired into in those idioms that may be reported as possessing binary compound verbs: the two traits can be expected to go hand in hand in at least some other cases, perhaps customarily.

Carrying the idea still farther, to its logical opposite, we reach a condition such as is found in Iroquois, where noun incorporation, that is to say composition of noun and verb, is not only frequent but in some circumstances necessary, whereas the composition of two nouns into one noun is absolutely forbidden. This method of linguistic procedure is so radically different from our Indo-European one as to be startling.¹ But at least we need no longer hesitate at accepting the doctrine that such a highly synthetic language as Iroquois can not compound noun with noun, since we know that it must, in most cases, compound noun with verb.

In short, it is clear that four classes or types of languages must be recognized: those that permit compound nouns, but not compound verbs, such as Aryan; those that allow compound verbs but not nouns, such as Iroquois; those that permit both, such as Uto-Aztekan; and those that tolerate neither, as for instance Eskimo. Theoretically the distinction is an obvious one and has perhaps been made; but, as a general classification inductively arrived at, it does not seem to have been employed. Of course "noun incorporation" can not occur in languages of the first and fourth types. But conversely there will always be reason to suspect, until contrary evidence dispels the possibility in any particular case, that "noun incorporation" may be found in any language of the second or third classes.

This close relation of "noun incorporation" to purely composi-

¹ *Anthropos*, v, 215, 1910. The statement was originally made by J. N. B. Hewitt *American Anthropologist*, 1893, and is not contradicted by F. Boas, *Putnam Anniversary Volume*, 427-460, 1909.

tional processes tends further to stamp it as of an etymological nature. "Pronominal incorporation," on the other hand, will probably be admitted to be, as both Dr Sapir and the author hold, essentially grammatical or inflectional. This brings us back once more, and with added emphasis, to the primary thesis that the two processes have nothing to do with one another, and that their being brought into connection only obscures the understanding of each. It was said before¹ that "strictly, pronominal incorporation does not exist" and that it was only justifiable to employ the phrase on account of its established usage, if properly understood. The same statement can now be made of "noun incorporation." Accurately speaking, the noun is not "incorporated" into the verb, but compounded with it. One might just as well describe binary compound nouns in Greek or German as "incorporations" of one noun into another, because the second of the two elements retains case and number inflections and is treated in the sentence as if it were single, while the first element is reduced to stem-form. What is important is the fact that in some languages noun and verb, or verb and verb, can be compounded into a verb. This is as important and as striking as the fact that in many languages pronominal affixes or inflections are used with objective reference, instead of only subjectively, as in our own languages; but neither process is so radically diverse from processes perfectly familiar from these languages, that there is any necessity for designating it by a term intended to imply characteristics unparalleled and unrepresented in European speech. When Nahuatl prefixes to the verb the objective pronominal element, we have a trait that is not fundamentally or essentially of a different nature from the suffixion to the Latin verb of a subjective pronominal element. And just so, when the former language or Iroquois under certain conditions compounds a noun stem with a verb, we are confronted by a phenomenon of exactly the same type and order as when English or German compounds a noun stem with a noun.

In short, the term "incorporation" is a delusion, whether applied to pronoun or to noun. It must be relegated to the same cate-

¹ Op. cit., p. 571.

gory as other antiquated catch-words such as "agglutination," which like it originated in the assumption that the languages of so called uncivilized people must contain certain features of a kind totally different from those characteristic of Europeans—and incidentally too, features of an inferior order,—and which have found their chief vogue and employment not among serious painstaking students of language but among doctrinaires, compilers, and those false popularizers who think to diffuse knowledge by giving a phrase instead of an idea.

Dr Sapir's paper is invaluable. It shows exactly and precisely what takes place in a number of languages under those circumstances which have been designated as incorporations. If only two or three investigators of single languages had deployed on these the critical acumen and breadth of treatment with which he approaches half a dozen, the present question would long ago have been disposed of. It is also thankless to quarrel about names, especially as Dr Sapir has illumined the actual phenomena, above all in showing that they are essentially compositional. But just as his dissertation went beyond the writer's essay, it also seems to need supplementing. If "incorporation" is to be understood to denote only one phase of a long-familiar method of word building which differs from other phases of the same method not in any greater degree of "embodiment" but merely in affecting the verb instead of the noun, well and good: then there is incorporation. But if "noun incorporation" is to imply a process entirely peculiar and distinctive in kind, without parallel in our own languages, then "noun incorporation," like "pronominal incorporation," is a complete misconception of facts and a fallacy.

In fine, something that for better or worse has been called "noun incorporation," and which in precisely the same form does not occur in European languages, is to be found in certain American tongues; but, barring the particular application of the process, there is nothing in it that is not present in all languages that compound in any way. Just as every language except the completely analytical ones "agglutinates" if there is such a thing as "agglutination" at all, so every language "incorporates" or com-

pounds. It is thoroughly misleading to designate the same process respectively "composition" and "incorporation" according as one has in mind his own or other forms of speech. Some day philologists will approach their profession not with the assumption that languages must differ in kind or in being relatively better or worse, but with the assumption that exactly the same fundamental processes run through them all, and with the realization that it is only by starting from the conception of their essential unity of type and method that their interesting and important diversities can be understood.

The conclusions of the foregoing discussion can be summarized as follows:

1. "Pronominal incorporation" and "noun incorporation" are different and not connected.
2. "Pronominal incorporation" is a grammatical or inflectional process.
3. "Noun incorporation" is, at least sometimes and perhaps always, a compositional or etymological process, which differs from the familiar process of noun composition only in resulting in words of another part of speech.
4. All languages belong to one of four classes according as they form compound nouns, compound verbs, both, or neither.
5. There is no evidence of the existence of any kind of "incorporation" that so far as its process or method is concerned is different from processes occurring in European languages, and it is more reasonable to assume that there can be no such difference than that there must be.

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A NEW FEATURE IN THE ARCHEOLOGY OF THE MISSOURI VALLEY IN NORTH DAKOTA

BY GEORGE F. WILL

SOME time ago in an article on "Some New Missouri River Valley sites in North Dakota," which appeared in the *Anthropologist* for January-March, 1910 (pp. 58-60), the writer mentioned some mounds on Apple Creek near the Norman Falconer place. Of these mounds a more careful survey has since been made, as also of the hills across the creek to the south. This paper gives the details which were collected.

An accompanying rough map (fig. 91) is intended merely to give an idea of the main features, and the mounds are somewhat exaggerated in size. The locations are approximate as the survey was not made with instruments. The mounds are marked with letters. The irregular line making a point, upon which the mounds are mainly seen, is the line marking the slope where the bench land drops away to the river bottom. Apple Creek is seen flowing close to the edge of the bench on the east.

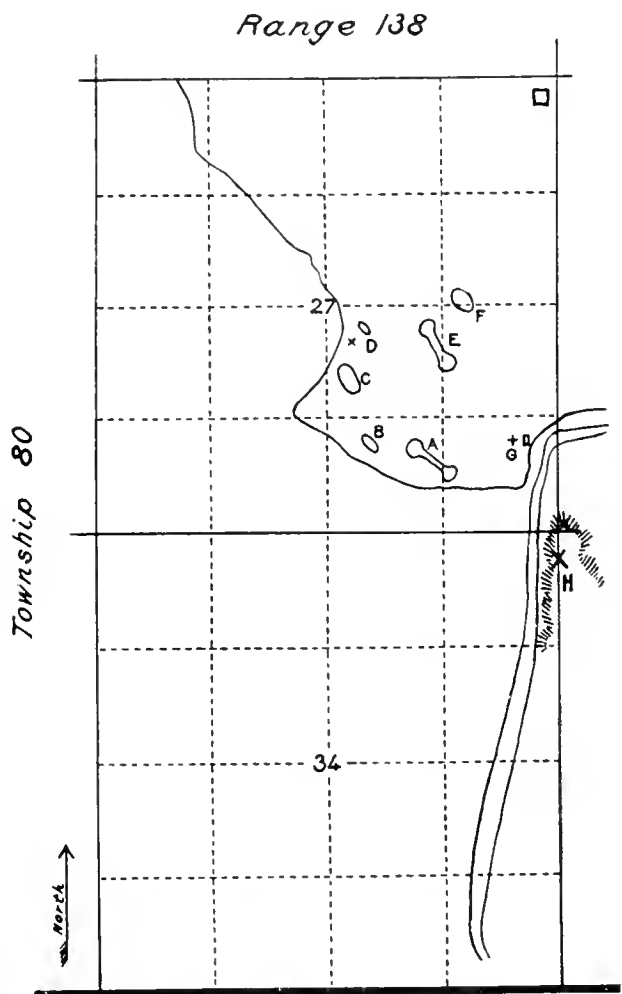


FIG. 91.—Map showing location of mounds on Apple Creek, North Dakota.

These mounds have been known historically for many years. Upon the point where they are located part of General Sibley's command was engaged with the Sioux for several days. Along the edge of the slope can still be distinguished lines of rifle pits which the soldiers dug at that time. Among the soldiers in this fight was the late Mr Brower, long connected with the Minnesota Historical Society. He afterward told Mr Steinbrueck of Mandan, N. D., that he had seen several mounds here at the time of the battle, and that they seemed to be quite different from the mounds found around the Mandan and other village sites in the vicinity. In the top of the mound marked *F* there is a grave in which Mr Angus Falconer states that one of Sibley's soldiers was buried.

The land upon which the mounds are found, with the exception of that part where mounds *A* and *B* are located, has been cultivated for many years. Consequently the mounds are fast being effaced. In the field with the mounds several other things of interest have been found. At the point marked *G* a cache or pocket of chipped flint was found about three years ago. Arrowheads have also been picked up frequently in plowing the field.

Mr Falconer states that for many years no pottery at all was found in the neighborhood. About a year ago, however, several fragments were picked up at a point near mound *D* on the map, close to the edge of the bench. The pottery found consists of three small pieces, all apparently from the same vessel. It is of the type usually found in the region, but of the coarsest and least burnt sort, of considerable thickness and showing no decoration. So far as could be ascertained this is the only pottery ever found hereabouts. This surprising scarcity of pottery seems to differentiate this site from any of the village sites, where pottery always occurs in immense quantities.

Very little excavation has been done on the mounds. The writer removed considerable earth on the east end of mound *B* but found nothing of human workmanship. The earth contained rather more pebbles and small stones than the surrounding soil, otherwise it was the same.

It should be noted that the mounds are of two forms, four being

almost circular, a trifle longer than they are wide. The other two are much longer and narrower, and seem to consist of two small circular mounds connected by a long, narrow bank. The mounds uniformly lie in a northwest to southeast direction, though not pointing exactly alike.

The dimensions of the mounds were taken and will here be set down. Mound *A* is 229 feet long, about 40 feet in diameter at the ends, and 20 feet along the connecting ridge. Mound *B* is 55 feet long and 30 feet wide. Mound *C* is nearly round with a diameter of 92 feet. Mound *D* is also nearly round with a diameter of 20 feet, this being the smallest mound. Mound *E* is by far the largest. The diameter of the round, end mounds is approximately 50 feet, while that of the connecting mound is 30 feet. The total length of this mound is 375 feet. There is a small depression on either side of mound *D* as though earth had been taken out to build the mound. Mound *F* is nearly round with a diameter of 67 feet. The mounds are all rather low, the average height being not more than 3 or 4 feet. It is probable however that before the land was cultivated the height was considerably greater. None of the above measurements could be called absolutely accurate for the reason that it is very difficult to determine absolutely just where the mound joins the surrounding level; they are, however, as nearly accurate as possible.

Across the creek on the hills to the south and southeast there are also several noteworthy features. On the point of a high hill directly overlooking the creek and the mounds, at a spot marked *X* on the map, a number of bones were found, partially uncovered by the action of the weather. They had apparently been interred in a bundle, though this could not be determined certainly. Mr Angus Falconer states that at the same point several human skulls were exhumed some fifteen years ago. The bones found were identified as part of a child's skeleton.

Northeast of the hill where these bones were found and on another high hill not shown on the map, at a distance from it of about half a mile, is another mound. This mound is very low and very indistinctly defined. It lies in a northwest to southeast di-

rection on the flat top of the hill, and far exceeds the other mounds north of the creek in size. Its length is 540 feet and its width about 50 feet. There is no apparent increase in the width at the ends.

These mounds seem to be a new feature in the archeology of the Missouri River region, or at least of that part of it in the vicinity of Bismarck, N. D. They differ widely from the usual village-site mounds, both in the lack of artifacts in the earth of which they are composed and in the general orientation. There are no traces of debris or refuse, nor of house rings, in the vicinity, and, as before stated, pottery is almost entirely absent. Whether they are the product of a different people from the village builders, or merely an unusual and seldom encountered form of the work of the latter is difficult to decide. They are certainly quite as old and perhaps older than the village sites found in the region. A careful and complete excavation of one of the mounds might throw some light on their purpose and uses, and help solve the question as to who built them. Without such an exploration these questions can not be satisfactorily answered.

BISMARCK, N. D.

EXOGENY AND TOTEMISM DEFINED: A REJOINDER

By A. A. GOLDENWEISER

IT may be deemed unfair to find fault with a review as appreciative as Dr Lowie's examination of my paper on *Totemism* but I trust he will realize that the following remarks are not made in the interests of the writer but for the sake of future totemic discussion.

Dr Lowie takes exception to what he calls my conception of exogamy. He clings to the accepted use of the term "exogamy" as "the rule against members of a group marrying among themselves—in other words, the rule of the incest group."¹ If this definition be adopted "then exogamy may be ascribed to any group prohibiting marriage among its members. In this case, the exogamy of the Kamilaroi class, as well as the exogamy of the Arábana clan, is a derivative feature,—a logical consequence of phratric exogamy. In addition to this derivative (and therefore relatively unimportant) exogamic trait, the Kamilaroi class and the Arábana clan have certain positive marriage-regulating functions, which, however, have nothing to do with exogamy, of which the functions are only prohibitory."² If, on the other hand, my conception of exogamy be adopted—"an exogamous relation is fully represented only when both the group within which marriage is prohibited, and the one into which it is permitted or prescribed are given"³—then "the mutual relationship of intermarrying classes with rules against intra-class marriage would form the standard illustration of exogamy; phratries would formally, but for reasons just given, might *only* formally, exemplify exogamy; and it would be inadmissible to speak glibly of four exogamous Tsimshian clans, of a great number of exogamous Khasi clans, of fourteen exogamous Bahima clans

¹ *American Anthropologist*, April-June, 1911, p. 196.

² *Ibid.*, p. 197.

³ *Ibid.*, p. 196.

and forty-one exogamous septs.”¹ Dr Lowie particularly insists that wherever we have only two exogamous intermarrying groups the positive marriage-regulation need not, although it may, be a psychological factor; for in such cases, whether there be any positive regulation or not, “intermarriage follows as a physical necessity; the group into which marriage is permitted or prescribed is determined by the mere statement of the prohibitory regulations.”²

On page 237³ of my article on totemism,⁴ I write: “Exogamy, of course, literally, means ‘marriage without or outside of’ (a certain group)—an imperative which has its negative correlate in the prohibition of marriage within the group.” This statement is somewhat misleading for, contrary to the etymological connotation of the term, it is the prohibitory aspect of exogamy which is emphasized in current usage, as Dr Lowie correctly notes. Throughout my paper, however, I stick to this customary use of the term (see, *e. g.*, page 187 with reference to the Tsimshian; page 231 with reference to the Khasis, Meitheis, Mikirs, Nandi, Gros Ventres, etc.; page 236 with reference to the Todas; etc.).

This use of the term “exogamy” does not, however, compel us to regard the exogamy of the Kamilaroi class or the Arábana clan as a derivative feature, “a logical consequence of phratric exogamy.” From the genetic point of view Dr Lowie may be right; the class and the clan in the above instances may have been exogamous as parts of phratries before they themselves became marriage-regulating units. But speaking psychologically—and, Dr Lowie will admit, we must here speak psychologically—the marriage prohibition within the Kamilaroi class and the Arábana clan is an independent, not a derivative, feature. Internal evidence apart, this follows from the function of these groups as social units into which marriage is prescribed. Negative marriage regulation does not involve definite, positive marriage regulation: an incest group may have the most varying positive marital rights. The reverse, however, is not true; positive marriage regulation deter-

¹ *Op. cit.*, pp. 196–197.

² *Ibid.*, p. 196.

³ To find corresponding page of the reprint, subtract 178.

⁴ *Journal of American Folk-Lore*, April–June, 1910.

mines definite negative marriage regulation, for the prescription for all members of a group to marry into another equivalent group, and *vice versa*, carries with it as a *psychological* correlate the prohibition of marrying within the group. To speak of positive marriage-regulating functions as having "nothing to do with exogamy, of which the functions are only prohibitory," is to close one's eyes on the facts. This is no longer a matter of terminology. Positive and negative marriage regulations, as we find them in innumerable communities, are most intimately correlated. This is conspicuously true of those instances in which marriage is regulated by degrees of relationship, as in Central Australia, among the Toda, the Gilyak, etc. To definite relationship groups within which marriage is prohibited correspond definite relationship groups into which marriage is prescribed. From these are sharply differentiated those groups within which marriage is simply approved of or disapproved of. The correlation between these negative and positive regulations is scarcely less complete in the case of two intermarrying phratries or classes, as in British Columbia, in ancient times probably among the Iroquois and many Siouan and Algonkin tribes, in wide cultural districts of Australia and Melanesia. Of course, we must admit as a logical possibility Dr Lowie's point that, whenever we have merely two intermarrying groups, they "might *only* formally exemplify exogamy" for in such cases "intermarriage follows as a physical necessity." I doubt, however, whether this logical possibility is ever realized. Without here furnishing the evidence, I contend that in Australia as well as in Melanesia the positive regulation would, on inspection, be found to be a psychological factor in the marriages of the two moieties, just as it is among the Haida where the two "sides" "show respect" to each other by intermarrying. Finally, in such cases as are presented by the Toda clans, or the Indian gotras, or, in North America, by the clans of the Indian tribes of the Southwest, each exogamous group may marry into any of the others. Only in the latter instances is the positive side, as a psychological factor, either vague or absent. To this I should like to add, for the present merely as a suggestion, that the numerous instances of progressive

extension of marriage regulations (see *Totemism*, pp. 243-5), may perhaps be conceived as a general tendency for relatively indefinite marriage regulations to become definite and standardized.

I feel that the terms "exogamous relation" and "exogamous unit," as used in my article, do not suffice to cover the concepts involved in the various phases of marriage regulations. It may not be out of place to submit here a few terms and definitions.

A group which does not marry within itself is *exogamous*.

If a group is exogamous in its own right, it is an *exogamous unit*.¹

An exogamous unit of which only the prohibitive functions are in evidence, is a *negative exogamous unit*. If the positive regulations are also defined the group is a *definite exogamous unit*.²

Intermarrying exogamous groups stand to each other in an *exogamous relation*.

If the positive regulations are vague or absent, we have an *indefinite exogamous relation*. If the negative and positive regulations are fixed, we have a *definite exogamous relation*.

If a group is not exogamous in its own right, its exogamy is *derivative*.

The following self-explanatory terms may also prove useful: *positive and negative marriage regulations*, or *matrimonial restrictions* and *matrimonial prescriptions*.

Dr Lowie's second stricture refers to my definition of totemism as a process of specific socialization. Says Dr. Lowie: "He does not merely hold that totemism is the result of a secondary association of social units with various factors. He holds in addition, that the association resulted from the fact that objects and symbols which were originally of emotional value only to individuals became, through descent, values for definite social groups."³ Having thus put before the reader my conception of totemism as expressed in the definition, Dr Lowie asks two questions: "In how far does it accurately represent the phenomena commonly designated as totemic? And, to what extent does it represent the totality of phenomena which seem psychologically and sociologically related

¹ In this sense the term is used in *Totemism*, p. 237.

² This term corresponds to "exogamous unit" in my *Totemism*, except on p. 237.

³ *Ibid.*, p. 203.

with these totemic phenomena?"¹ I shall not here attempt to answer the second query, beyond noting that I am inclined to agree with Dr Lowie's remarks on the relation between totemic phenomena and religious societies. However, as I intend in due time to deal with this subject at some length, I prefer to leave the question open for the present. The first query Dr Lowie answers in the negative; my definition does not accurately represent totemic phenomena for, although "it must be admitted that the author's definition outlines a plausible course of development, . . . it is possible to conceive that conditions other than those defined by Dr Goldenweiser may lead to typical totemism."² "What evidence is there," protests my critic, "to show that among the Iroquois the clan name was originally an individual possession which, through descent, became socialized?" And again, "If we assume the association of name and social group as the starting point of totemism, and, as the author himself has shown, this combination sometimes exhausts the content of totemism, it is, in our ignorance of the actual history of the development, impossible either to prove or to refute the theory that the group names, not only in the Iroquois, but in the Australian cases as well, ever served to designate individuals."³ The same reasoning would apply to taboos. In a word, socialization as a factor in totemic associations, is not a *Denknotwendigkeit*. "The critic is therefore of opinion," he concludes, "that a non-committal attitude on the process of association (so far as it eludes observation) is highly advisable. Totemism would then be defined, not as a *socialization* of various elements of (at least potentially) emotional value, but merely as the *association* of such elements with social groups."⁴

It is unfortunate that Dr Lowie should have misunderstood me on this point. I do not hold the view of socialization he attributes to me, nor was I in the least aware when defining totemism as a process of specific socialization, of propounding a theory of the origin of totemism.

¹ *Totemism*, p. 204.

² *Ibid.*

³ *Ibid.*

⁴ *Ibid.*, p. 205.

Again, Dr Lowie's error may be due to a vagueness of statement on my part. The words "objects and symbols which are originally of emotional value for individuals become through their totemic association transformed into social factors, referring to social units which are clearly defined,"¹ may be misleading. However, Dr Lowie could not possibly have misunderstood my statements on page 271. "The intimacy of the above associations could never become so absolute if not for the fact that the various elements, religious, aesthetic, ceremonial, and what not, become linked with definite social units (say, the clans), of which they henceforth become the prerogatives and symbols. This association with social units is what constitutes the peculiarity of totemic combinations. *Elements which are per se indifferent or vague in their social bearings*,² such as dances, songs, carvings, rituals, names, etc., become associated with clearly defined social groups, and, by virtue of such association, themselves become transformed into social values, not merely intensified in degree, but definite and specific in character."³ The process is somewhat further elaborated in the following paragraph. Now this transformation into definite social values is what I call *specific socialization*. I also say: "The one obvious and important means by which the association with definite social groups is accomplished is *descent*."⁴ And my conception of the function of descent in this connection appears from the following sentence: "In clan totemism we start with a social group which in some way has acquired a totem, whether it be a worshipped or tabooed animal or plant, or merely a name [*cf.* Dr Lowie's own hypothetical instance on page 204 of his review]. Descent becomes henceforth a factor which tends to perpetuate the totemic clan as a social unit, as well as to consolidate it with those other elements which may from time to time become associated with it." And again: "In clan totemism, then, the social group is, for totemic purposes, the starting point."⁵

¹ *Totemism*, p. 275.

² In the original these words are not italicized.

³ *Totemism*, p. 271.

⁴ *Ibid.*, p. 271.

⁵ *Ibid.*, p. 272.

It is very curious that Dr Lowie represents me as holding that my definition of totemism is based on assumptions such as that the clan names of the Iroquois or Australians designated individuals before they were applied to social groups, etc. This, of course, is the theory of the origin of totemism held by Hill-Tout, only that he starts, not with an individual taboo, or name, but with an individual guardian spirit. Dr Lowie has read my refutation of this theory,¹ of which Frazer's *conceptional* totemism is a variant. I admit the possibility of such development, although there can be little doubt that, if origins were laid bare, the social group would in a great majority of cases be found at the very inception of the totemic process. One road to totemism may lead over the individual taboo, name, or guardian spirit, but it has not been an oft trodden road.

All this by the way, however, for, as I stated before, my definition of totemism does not involve *any* theory as to the origin of the institution. The connotations of the term "socialization," as used in the definition, are primarily psychological, not genetic. Dr Lowie seems to agree with the first definition in which the process is described from the point of view of the social units. Now, in the second and third definitions, I merely attempt to express the process in psychological terms, using the "emotional values" as the starting point. No new elements, or concepts, or hypotheses, are added. Social units become associated with objects of emotional value, or the objects become associated with social units, become *socialized*. As the social units are sharply defined, the socialization is *specific*. To take Dr Lowie's schematic example: Group *A* and group *B* have each certain taboos. The groups combine. Have we totemism? Not necessarily. For the result may be simply a larger group *C*, some of the members of which observe the taboos of former group *A*, others the taboos of group *B*. But *A* and *B* may combine while preserving their identity. They may thus become definite social units (say, clans) and the taboos, if practiced by the clans as social units, would then be *socialized* within the clans, forming the nucleus of a totemic community.

¹ *Totemism*, pp. 268-9.

But there is really no need of such hypothetical constructions, for the term "socialization" is nothing but a description in psychological terms of what we actually find in totemic communities. The totem, as well as the concomitant beliefs, ceremonies, artistic representations, etc., are in totemic groups, always *socialized* within the social units to which they refer; they are their prerogatives, or symbols. Such a condition can not be regarded as primary; the specific socialization of a belief or practice is, of course, a psychological process in the minds of the individuals constituting the social unit. In the formative period of a totemic complex, this process must proceed for some time (say, several generations) before the new psycho-sociological relation becomes a fixed factor in the social consciousness of the group, although in a developed totemic community the time necessary for the socialization of a new totemic feature may be very brief indeed. In so far, then, as the connection between the socialized object and the social unit, while "in the making," must be conceived as a process, but only in so far, the term "socialization" is not merely psychologically descriptive but also genetic.

I should like to add a few words as to the application of the concept of convergent evolution to totemic phenomena. I think I have shown, as Dr Lowie insists, that totemic complexes must be regarded as the product of convergent evolution. On the other hand, all totemic complexes are genetically determined and psychologically constituted by the fact that the component social units of the complexes become *associated* with the various totemic features, or that the totemic features become *socialized* within the limits of the social units. This functional factor in all totemic complexes, whether we call it totemism or not, seems to be a constant. Moreover, it can not itself be conceived as a product of convergent evolution, but seems to be a primary socio-psychological fact.

This interpretation does not militate against the conception of totemic complexes as products of convergent developments. On the contrary, it brings the conception into relief by suggesting that the tendency to specific socialization reduces to a common denomi-

nator the heterogeneous ethnic factors that go to the making of a totemic complex, by bringing them into that intimate relation with social units which is so characteristic of totemic communities.

In closing I want to join Dr Lowie in his final estimate of my work. My study was "not definitive, but programmatic." I have merely, "given a statement of first principles . . . The next step must be a more extensive ethnographic investigation of the field."¹

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¹ *Totemism*, p. 206.

BOOK REVIEWS

Primitive Paternity, the Myth of Supernatural Birth in relation to the History of the Family. BY EDWIN SIDNEY HARTLAND. Vol. I (1909), pp. viii+325; vol. II (1910), pp. 328.

British anthropologists write so much and so well, that we, their American colleagues, are kept busy reviewing them. When the author of *The Legend of Perseus*, one who as folklorist and totemist ranks among the first, writes a book on *Primitive Paternity*, our attention is aroused and our anticipation kindled.

The author opens his argument by presenting a well-selected set of myths of supernatural birth, *i. e.*, of "birth without sexual intercourse, and as the result of impregnation by means which we now know to be impossible" (I, p. 2). We read stories of impregnation by eating and drinking; of conception through stones or the consumption of a portion of a corpse; of children born from the wind, the rain, or the rays of the sun, etc. Having tasted of legend and myth, we follow the author through a maze of picturesque customs and beliefs which indicate that mythological fancy became reality in the innumerable devices for artificial impregnation which have been used in antiquity and continue to be used by modern savages and peasants (I, pp. 30-155).

The beliefs in supernatural birth or asexual conception are so widespread that they must evidently have existed from the remotest antiquity and must have sprung from some basic characteristic of primitive mentality. This the author finds in the primitive view of nature in which no sharp line was drawn between man, animal, plant, and stone, and transformations from one natural kingdom to another were of every day occurrence. Ninety-seven pages are devoted to a discussion of such beliefs in transformation, where, through death and rebirth or in some other way, man becomes an animal, stone, or plant, or *vice versa*.

Here the argument takes an unexpected turn, and we find ourselves confronted with the problem of mother-right. "During many ages" says Hartland, "the social organization of mankind would not have necessitated the concentration of thought on the problem of paternity" (I, p. 256). Such a type of social organization is found in mother-right, a state of society which must once have been universal for "the result of anthropological investigations during the past half century has been

to show that mother-right everywhere preceded father-right and the reckoning of descent in the modern civilized fashion through both parents" (I, pp. 256-257).

In the course of his characterization of the social conditions of mother-right the author lays some stress on the belief in blood-kinship between the members of the matriarchal clan, based on real or imaginary descent or, in later periods, acquired through an artificial rite of adoption into the clan. The importance of the bond of blood, female descent, and the usual concomitant, exogamy, bring it about that the father is not recognized as belonging to the kin of his children and, consequently, small account is taken of him in the life of the family (I, pp. 261-2). Further, the children of the same father but different mothers are not reckoned as brothers and sisters (I, p. 264). In case of strife between clans, children may take up arms against their father (I, p. 269). When a crime is perpetrated on a woman or other injustice is done her, the duty of assistance or revenge does not fall on her husband but on her blood-relations (I, pp. 273 *sq.*). The wife's brother has far more authority over her children than has their own father (I, pp. 285 *sq.*). Having thus sketched the social organization of mother-right, the author vigorously repudiates the oft made conjecture that the practice of counting descent through the mother is due to uncertainty of paternity. He takes pains to show that "mother-right then is found not merely where paternity is uncertain, but also where it is practically certain. Father-right on the other hand is found not merely where paternity is certain, but also where it is uncertain and even where the legal father is known not to have begotten the children" (I, p. 325). Needless to say, all of the above propositions are substantiated by a long list of ethnographic examples (I, pp. 253-325).

In the pages that follow the author attempts to trace in a general way the rise of father-right. At first the husband resides in the wife's family or visits her secretly. When the wife's relatives become more particular as to the parentage of the children, the husband's visits must be tacitly approved by the relatives of the couple, although formal secrecy may still be maintained. Gradually the husband tends to become the head of the household, and begins to remove the wife to his home. The removal of the wife to the husband's home is one of the important factors in the rise of father-right. As the practice becomes perpetuated a feeling of solidarity and strength arises between the males of the local group; the son is less willing to raise his arm against the father in protection of his mother's interests (II, p. 97). Another factor is the

breaking up of large groups into smaller units with strong males as heads and protectors (II, pp. 94-95). Under mother-right, children are, on the death of the father, deprived of the advantages derived during his lifetime from sharing in his material possessions. With the rise of economic values, children become less willing to submit to these drawbacks of their maternal affiliations, and in this they are supported by the growing desire on the part of the father to provide for the perpetuation of his hearth (II, p. 98).

Among peoples who count descent through the father we often find customs which can be interpreted only as survivals from an earlier stage of mother-right. The bride may be temporarily retained at her parents' home (II, pp. 15, 16, 55, 56); or she may follow her husband to his house but return to her parents and invite him to visit her (II, p. 21); finally, the young man, before he is permitted to marry, may be required to spend a period of probation at the house of his future father-in-law, assisting him in his work or simply courting the bride-to-be (II, p. 48); etc.

Thus the author arrives at the conclusion that father-right is not, like mother-right, a natural system based on blood relationship, but a social convention, which is rooted in specific social and economic conditions (II, pp. 1-100). In this, as in previous chapters, numerous examples are adduced, to substantiate the argument.

In the following chapter, the longest in the book (II, p. 101-248), the author undertakes an extended examination of the sexual relations of primitive peoples, in the attempt to further justify his contention that father-right "has in its origin at all events, nothing whatever to do with the consciousness of blood relationship" (II, p. 101). The author's principal positions are the following. Among primitive peoples sexual laxity of both sexes is common; promiscuous sexual intercourse is indulged in by unmarried girls and, to a somewhat lesser extent, by married women; female chastity is not valued; in fact, an impressive love-record is often put to the credit of the girl or the married woman; jealousy, in our sense, can scarcely be said to exist; if it appears at all it is based rather on property rights than on any sentimental considerations; actual paternity is a matter of indifference; such indifference is fostered, in many instances, by a dominant desire for children which furthers the development of fictitious parenthood. This brings us to the final summing up. "Thus father-right, far from being founded on certainty of paternity, positively fosters indifference, and if it does not promote fraud at least becomes a hotbed of legal fictions. It is a purely artificial system" (II, p. 248).

Correlating the facts disclosed in the last chapter with the beliefs in extra-sexual conception dwelt on in the opening sections of the book, the author concludes "that not merely is actual paternity of small account but, strange as it may seem, it is even not understood" (II, p. 250). And again "What I do mean is that for generations and æons the truth that a child is only born in consequence of an act of sexual union, that the birth of a child is the natural consequence of such an act performed in favouring circumstances, and that every child must be the result of such an act and of no other cause, was not realized by mankind, that down to the present day it is imperfectly realized by some peoples, and there are still others among whom it is unknown" (II, p. 250). Indeed, many causes may be adduced why the discovery of the natural order of things should have been retarded. In primitive conditions all women are accustomed to sexual intercourse from an early age but not all women bear children (II, p. 253). Premature intercourse or intercourse at an age past child-bearing is not followed by child birth (II, pp. 253-272), etc. When finally the true cause of birth was discovered, beliefs in the efficiency of other means of impregnation lingered on among many peoples (II, p. 274). The familiar Australian evidence on "ignorance of conception" is here adduced, followed by one or two instances from other tribes (II, pp. 274-281).

We need not with the author recapitulate his argument. It is hardly necessary to add that *Primitive Paternity* makes throughout interesting and instructive reading, and is written in a style that is rich and pleasing; while the author's eccentricities in punctuation are always amusing though at times puzzling. But what as to his argument and conclusions?

To begin at the end. When, in the last chapter of the book, the author makes the statement that at one time all mankind was ignorant of the true nature of conception, one can not but agree with him. The proposition is indeed obvious and must be accepted even without hundreds of pages of evidence. But the crucial question clearly is: Would the generalization apply to savages as we know them, from ancient and modern descriptions? No proof is offered that it would. The evidence as to tribes now living is very scanty indeed. Perhaps the Australian facts may be accepted, with some reservations, for in Central Australia, at least, as Andrew Lang and others have argued, the beliefs in spiritual conception are clearly a late development superseding an earlier condition when, for all we know, there were no such beliefs. As to the other evidence, that of the Seri and the Ewhe, for instance (II, p. 279), its more

than doubtful character is too obvious for specific criticism. What is true of modern savages, seems also to apply to those peoples in whose midst sprang up the myths of supernatural birth, and who, like so many of their successors up to the present time, believed in and practiced many devices for asexual impregnation.

It is not at all obvious that such customs and myths are based on an ignorance of the natural connection between the sexual act and conception. These myths and customs are rooted in the belief in magical power, which, in its turn, is correlated with the absence of a view of nature as a nexus of uniform causal relations (as the author also points out). A child may be produced in the normal way, but there are also many other means to the end. The savage builds his hut or canoe and is perfectly familiar with the processes involved, but this does not prevent him from believing that the hut or canoe may arise out of nothing, by the power of magic. In many cases cited by the author there seems to be no need of postulating a belief in asexual impregnation; for instance, in the customs connected with fruit having two kernels, double ears of maize, etc. (I, p. 37). But, however that may be, the facts adduced in the first two and the last chapters of the book do not prove that the peoples who practiced the customs and invented the myths were any more ignorant of the physiology of conception than they were of other natural processes. Such ignorance must have been a fact in the times of remotest antiquity, in the childhood of man; but of those times we know nothing. If that is so, we are no longer justified in connecting the ideas underlying the myths and customs with mother-right, or any other known form of social organization.

I have briefly outlined what the author has to say about mother-right itself. To quote him again: "The result of anthropological investigations during the past half-century has been to show that mother-right everywhere preceded father-right and the reckoning of descent in the modern civilized fashion through both parents" (I, pp. 256-7). The existence of tribes with paternal descent but without any traces of former maternal reckoning does not shake the author's confidence; he asserts, in fact, that such cases can not even shift the burden of proof. What about Starcke, Grosse, Westermarck, Graebner, Cunow (see *Le Devenir Social*, vol. IV), Swanton? Or does he mean historical evidence? Where is it? The question is certainly an open one but up to the present neither facts nor logic justify the assumption of either the former universality of mother-right or its priority to father-right. The problem is of such vast importance that I feel justified in dwelling on it for a

moment. If maternal descent has always arisen under more primitive conditions than paternal descent, we should expect to find some correlation between higher culture and paternal tribes, lower culture and maternal tribes. In North America, to take a conspicuous example, we find no such correlation. The reverse, in fact, is true. The two groups of tribes whose culture ranks among the highest of the continent, the Indians of the North West Coast and the Iroquois, count descent through the mother. The Eskimo, on the other hand, the Northern Athapaskan (excepting those affected by the culture of the coast), the Interior and part of the Coast Salish, the tribes of Washington and Oregon, the Shoshone—all tribes of a relatively low culture—are either paternal or reckon “descent in the modern civilized fashion through both parents.” Some African data are highly suggestive in this connection. Among the Herero, the Bawili, the Tshi, and probably some other tribes, the two modes of counting descent coexist; there are two sets of clans, one of which is inherited through the father, the other through the mother. Each individual belongs to one maternal and one paternal clan. Frazer and Hartland diagnose these conditions as transitional from maternal to paternal descent; but of this there is no evidence. On the contrary, the amicable coexistence of the two systems raises a strong presumption against the theory that they belong to two fundamentally different stages in the development of social organization.

When dealing with problems of descent we must always remember that in the undifferentiated social conditions of earliest society no definite ideas of descent could develop. Only as the outlines of social units—be they families, clans, or villages—become more clearly defined, may we expect to find a corresponding definiteness of customs as to descent; and, perhaps, not until the ties of clanship and the rules of exogamy lead to a sharp division between members of one household, do matters of descent loom as prominently in the consciousness of the people as is the case in many primitive communities. As to the most primitive condition referred to above, whether man then lived in families or in hordes, there can be little doubt that social, economic, and sexual pre-eminence rested with the stronger sex.

Inheritance of property, a phenomenon in many respects related to that of descent, seems to have ways of its own. The problem thus becomes very complex.

When dealing with the “Rise of Father-right” the author dwells on numerous examples of survivals from mother-right. If the assumption of the chronological formula mother-right-father-right, is rejected, these “survivals” acquire a totally different aspect.

The author admits that while there seems to be a correlation between maternal descent and the husband's residence with his parents-in-law and between paternal descent and the wife's residence with her husband (as Tylor has shown), many exceptions are found to this rule (the author refers to the Australian evidence). Nevertheless, he repeatedly represents the husband's residence with his wife as a survival from mother-right. When the husband, for a certain period after marriage, is not permitted to take the wife away and may only visit her, openly or secretly, we have another "survival." May not the customs be due, for instance, to the reluctance of the wife's relatives or clanmates, to lose a member of the local group? This would be equally plausible in father-right and in mother-right. The period of probation to which the future son-in-law is subjected (another "survival") may be explained by economic or moral considerations, or what not. Some instances cited by the author are quite puzzling. I leave it to the reader to determine, for instance, what particular customs of the Maidu (II, p. 82) may be interpreted as survivals from the stage of maternal descent. Even sexual laxity, to which so much space is devoted in the second volume, is treated as a prerogative of mother-right, although the author is forced to admit that "matrilineal freedom has often survived into father-right in more or less abundant measure" (II, pp. 136-7). If we forget for a moment that father-right is necessarily preceded by mother-right, the "survivals" become weighty arguments against the author's position. For what they show is that many traits deemed peculiar to mother-right are also found in father-right; a realization which can not but deeply affect our ideas of the social conditions accompanying the two modes of counting descent.

Having treated of mother-right with considerable care, the author has but little to say of the conditions and peculiarities of father-right. The subject can not be discussed here. We may note, however, that the institution of fictitious parenthood clearly presupposes the realization of the significance of paternity, and thus may not be used as evidence of the absence of such realization (II, p. 248).

But let us return to the subject of sexual laxity. Much could be said as to the character of the evidence used by the author, but I shall merely refer to one account, that of Monteiro (II, pp. 116-117) which may serve as a warning to the reader. But the author sins in a much more important matter. He treats of sexual looseness but he forgets to mention the stringent and multiform regulations which in primitive society restrict sexual intercourse and direct the selection of marriage mates. This is indeed a strange omission. He might as well describe modern

society and omit to mention legalized monogamous marriage. It is true enough in primitive society that absolute physiological chastity is but seldom sought or valued. But this is a matter of point of view, in which even modern civilization can boast but of one-sided progress. If, on the other hand, we juxtapose the sum total of legitimate to that of illegitimate sexual intercourse among ourselves and in primitive communities, the comparison may prove favorable to the latter. Just *what* is sanctioned by public opinion is, of course, an important question, but it is not the whole question.

Very much the same criticism may be passed on the author's method of dealing with sexual jealousy. Any one acquainted with ethnographic literature (Mr Hartland not excepted) knows that there is plenty of direct evidence of the existence of that passion among primitive men. On the other hand, we might vastly extend the author's list of cases where the savage exhibits no jealousy in situations where to us such exhibition seems natural and imperative. The explanation clearly lies in habits of inhibition which, beginning in childhood, become fixed early in life. This proposition does not require any proof; however, the subject has been nicely elaborated by Jochelson and Sternberg in their treatises on the peoples of eastern Siberia.

The book is laid aside with a sense of keen disappointment. It does not bring the solution of the problems discussed nor does it indicate the direction for further research. In fact, we can not endorse any of the author's conclusions, with one exception, namely, that mother-right is not based on the uncertainty of paternity (I, 325). Ignorance of the physiology of conception no doubt once pervaded mankind; but no proof is forthcoming that such was the case in a state of society at all comparable to that found among primitive peoples we know. Hence the association of that remote state with mother-right is quite artificial. The author's characterization of the social conditions of mother-right, especially in connection with sexual relations, is vitiated by his assumption that mother-right always preceded father-right; hence, conditions which are common to society under both modes of counting descent are by him ascribed to mother-right only, and, if found in father-right, are treated as survivals. The assumption itself of the universality and priority of mother-right, does not by any means represent, as the author would have us believe, the last word of anthropological science. Father-right is disposed of with strange superficiality, while the artificial and conventional character claimed for that system remains unproven.

The cause of the author's failure lies in the fact that he kept aloof

from the historical point of view which is beginning to revolutionize the methods of ethnological inquiries. We want a systematic account of the actual distribution of father-right and mother-right. We should like to know the social characteristics of the two systems as found in concrete cultural areas. We may still be able to ascertain some of the historical processes which accompany or determine variations or radical changes in the mode of reckoning descent. Our knowledge of the regulations of marriage and sexual intercourse, in all their manifoldness, is limited indeed; while scarcely any analysis of the psychological basis of these regulations has as yet been attempted. The subject of systems of relationship, in its conceptual as well as in its terminological aspects, is coming to the fore again, and awaits systematic treatment (the author, by the way, merely hints at it). In vain would we look in Hartland's work for research in any of these directions. Instead, he tries to solve complex problems of social organization and development with nought but loose psychological generalizations to start from—absence of jealousy, indifference of paternity, ignorance of physiological conception—generalizations supported by an incoherent mass of ethnographic material.

A. A. GOLDENWEISER.

The Prehistoric Ethnology of a Kentucky Site. By HARLAN I. SMITH. Anthropological Papers of the American Museum of Natural History. Vol. 4 part 2. New York: Published by the Museum, 1910.

It is well understood among archeologists of the present time that the important unsolved problems of aboriginal man in America are those of race origins, of culture origins, and of chronology, and the author by this contribution has paved the way to the study of these problems by working out the culture history of this particular prehistoric Kentucky site and comparing the results with known and similar culture sites in Ohio, thus furnishing a vast amount of interesting and valuable data concerning the past of this barbarian culture.

The trained archeologist snatches every thread of evidence that leaves its trace in material form, and the author has shown his training along this line by discussing at length the "Resources in Animal and Plant Material" taken from the Kentucky village and making a comparison of the finds with the villages in Ohio. The comparison shows the gray fox absent, but in its stead the red fox. The red fox was not found at either the Baum or Gartner village sites, but the gray fox was very abundant. The only domestic animal known to prehistoric man in Ohio, namely the Indian dog, was also absent from the Kentucky site.

The varieties of corn, the great agricultural product of Kentucky and Ohio sites, were similar, but the subterranean storehouses so abundant in the Ohio sites were absent in the Kentucky sites. The agricultural implements in the Ohio sites were invariably made of large, heavy mussel shells, but, as one approaches the Ohio River region, the shell hoe is replaced somewhat by a hoe made from a thin slab of ferruginous sandstone and, according to the author, by the time the Kentucky site is reached the shell hoe has entirely disappeared.

The author's further discussion and comparison of the various branches of human activity is most worthy. Prominent among these are hunting and the manufacture of the various implements for that purpose; fishing and the preparation of fish hooks; ceramic art and the manufacture of vessels for cooking, etc. No strainers of pottery were found at the Baum or Gartner sites, yet they were apparently found in abundance at the Fox farm site as the writer has lately received a number of specimens from Mr Philip Hinkle, the curator of archeology, Cincinnati Museum, Cincinnati, Ohio.

Graphic and decorative arts are shown upon many artifacts, such as engraving, notching, impressing, and painting. In fact the author has discussed and compared every phenomenon brought forth by the explorations at the Fox site as exemplified by 60 pages of text and 47 full-page plates, and it is to be regretted that Mr Smith was not permitted to finish the explorations, which would no doubt furnish still further data needed to successfully work out the obscure problems of prehistoric man.

WILLIAM C. MILLS.

Le Préhistorique dans l'Europe Centrale. Par A. RUTOT. Extrait des Actes et Mémoires du XII^e Congrès d'Archéologie et d'Histoire, Malines, 1911. Pp. 114, text figures 22.

This is an abridged second edition of the memoir by the same title that appeared in 1903, with the addition of a chapter on the neolithic. While belief in the existence of a rude stone industry antedating the paleolithic, the so-called eolithic period, did not originate with Rutot, he has been its most active champion for more than a dozen years. To him we owe much of the literature on the subject and practically all the terminology of the eolithic subdivisions. To his Mesvinian, Mafflean, Reutelian, Saint-Prestian, Kentian, and Cantalian horizons of 1903 he has added a still older one, the Fagnian of the Oligocene. This is a step farther than conservative archeologists are able to follow. The latter

can account for all the phenomena at Boncelles and on the Hautes-Fagnes through natural agencies, such as pressure exerted by overlying deposits; and their position is certainly strengthened by the recent discoveries of Commont and Breuil in the lower Eocene station of Belle-Assise at Clermont (Oise). Thus the range of the eolithic in the chronologic scale is still a debatable question and will probably continue so to be for an indefinite time owing to the difficulties in the way of drawing a hard and fast line between that which is natural and that which is artificial or intentional.

In the domain of the paleolithic Rutot has added an initial horizon called the Strépyan; for the other horizons he accepts the terminology of the French archeologists.

According to Rutot the change from the paleolithic to the neolithic took place at the beginning of what geologists call the recent epoch, when the reindeer disappeared from Central Europe and the present fauna established itself. At this time an elevation of the land mass practically closed the straits of Denmark converting the Baltic into a great lake. The oldest neolithic industry of Denmark is found in the peat bogs dating from this epoch. It includes objects of stone and bone but no pottery. The second neolithic facies is from the kitchen middens that skirt the shores, and which were formed after a lowering of the land mass had reestablished the straits of Denmark. Then followed a slight elevation, bringing the sea and land to about their present adjustment, and marking the appearance of the first polished stone implements, those of a type that is biconvex in section. This type was succeeded in the fourth epoch by one that is rectangular in section. The author divides the neolithic of Central Europe into five epochs: Tardenoisian, Flenusian, Campignyan, Spiennian, and Omalian. With the beginning of the Campignyan the industrial evolution seems to have been about the same in both Scandinavia and Central Europe. In Southern Europe the neolithic series begins with two phases that differ notably from the Tardenoisian, viz., the Asylian and Arisian of Piette.

The author gives due space to a consideration of the various human remains that might have a bearing on the greater antiquity of man. He classes the lower jaw recently found at Mauer (*Homo Heidelbergensis*) as eolithic, since it belongs to his Mafflean horizon. The much discussed skeleton from Galley Hill, in the Thames valley below London, he places at the base of the middle Quaternary, corresponding thus to the Strépyan horizon. If this be the case, then we have the interesting phenomenon of two somatologically distinct races existing side by side in Europe for

a long period of time. The marked differences between the Neandertal type and the Galley Hill specimen lead the author to believe that the men of Neandertal, Spy, Krapina, Le Moustier, and La Chapelle-aux-Saints are descendants of the primitive eolithic race with stagnant mentality represented at present by *Homo Heidelbergensis* and *Pithecanthropus erectus*; while at the beginning of the middle Quaternary there appeared a new race with progressive mentality represented by the Galley Hill man.

GEORGE GRANT MACCURDY.

The North American Indian. By EDWARD S. CURTIS. New York: Published by the author, 1911. A series of volumes illustrating and describing the life of the Indians of the United States and Alaska. Field research conducted under the patronage of J. Pierpont Morgan: edited by Frederick Webb Hodge. 20 vols. Volumes VI, VII, and VIII.

The earlier volumes of this work have made their appearance from time to time since 1907 and have received well merited commendation from scientific men and artists in America and in Europe. Each volume is complete in itself. Volume I describes the Navaho and Apache; Volume II the Pima, Papago, Mohave, Maricopa, and other tribes of the Yuman stock; Volume III various tribes of the Sioux; Volume IV the Apsaroke and Hidatsa; Volume V the Mandan, Arikara, and Gros Ventres.

It would seem impossible today to improve upon the book-making and technique of the earlier volumes, but these later ones show progressive improvement in spirit and scope. The same methods of field work have been pursued and the same care exercised in the selection of suitable illustrations and material for the text.

Mr Curtis has been well known for a number of years as a photographer of Indian life. His exhibitions held in many of our large cities have been a surprise and a delight to photographers and artists alike. His pictures appeal to the artist and to the layman because they represent the side of the Indian which is close to nature. Mr Curtis is primarily an artist, but this fidelity to nature, which led him to a closer study of the habits of life of the Indian, gave him also the scientific point of view.

In order to obtain photographs of the Indian in his ceremonial attire, or of the ceremonies themselves, it was necessary to gain his complete confidence, and, when this was once secured, it was less difficult to learn the secrets of his life. Mr Curtis has been very successful in reaching the mind of the Indian and in presenting it to his readers. No doubt much of the charm of his stories comes from the fact that they have been

written in tent, cabin, and camp, in the very atmosphere of the simple primitive life they describe. Many times the Indian is allowed to tell his own story in his own way, which gives us a new view of the situation.

The greatest value of the work lies in its wealth of illustration. Each volume of text contains seventy-five full-page photogravures of $9\frac{1}{2} \times 12\frac{1}{2}$ inches, and is accompanied by a portfolio of thirty-six copper engravings, 20×24 inches. No praise could well be an exaggeration of these photographs; they are admirable in every particular and must be seen to be appreciated. The portraits are particularly notable. Yet it is not a haphazard collection of excellent portraits. Every photograph is an illustration of an Indian character or of some phase of his existence. An attempt is made to illustrate all of the customs and arts of the people. The importance of the work can not be overestimated, because the Indian is fast losing his typical characters. The white man's civilization, disease, alcohol, and inhumanity are producing dire results. A degenerate, impoverished race is taking the place of the former proud possessors of the land. Every year some old person passes away and with him some tradition, myth, or knowledge of a sacred rite possessed by no other.

The work is not intended primarily for the specialist. It makes its strongest appeal to the general public and in terms which make it not only intelligible but extremely interesting to those unacquainted with the language and methods of the trained ethnologist. The simple, every-day life of the Indian is made to appeal to the imagination of the reader through vivid presentations of the camera by means of artistic treatment; and this is accomplished without sacrificing scientific accuracy in the least degree.

The systematic scope of the work should be noted. It is not a collection of fragments, but on the contrary each volume is a definite part of the whole scheme which will include representative tribes from all the linguistic stocks in America. The author is succeeding admirably in his endeavor to "make the work one which in fact cannot be questioned by the specialist, but at the same time will be of the greatest interest to the historian, the sculptor, the painter, the dramatist and the fiction writer, as well as to the ethnologist."

Those of us who have had experience in the field can appreciate the tremendous energy, persistence, and courage necessary to carry on a work of this character, requiring more than twenty years of camp life. Ease, comfort, home life, and family must be exchanged for the hardest kind of work and the thousand and one vexations of wearing travel through difficult regions. Nothing less than a consuming passion could impel one to the task.

The sixth volume deals with the Piegan, Cheyenne, and Arapaho, who belong to the western division of the Algonquian stock. The Piegan, widely separated from the other two, became allied to the Bloods and Blackfeet and were usually known as Blackfeet. They roamed over a vast territory in the United States and Canada and soon became known to the traders as skilful hunters. The handicraft of the Piegan was concerned with the production of implements, clothing, and shelters. Basketry and pottery were unknown to them. Water was boiled in rawhide vessels by means of heated stones. The tribe was divided into gentes, each with its own chief. A council of subchiefs and leaders of the warrior society chose a head-chief who was nominally in charge of the tribe. For success he depended upon the support of the societies who controlled the warriors and thus "public opinion." The function of the societies was to preserve order, punish offenders, and protect the camp. The societies were organized on the basis of age and each one had its own songs and paraphernalia, all of which passed by purchase to the next group. Marriage was arranged by an emissary who carried presents to the girl's father. Polygyny was customary and a man had a prior right to the younger sisters of his first wife. For each he sent presents to her father when she was of marriageable age. Dead bodies were washed, painted, bound in skins, and placed in trees or on scaffolds. The spirit went to "Big Sand" where it existed, with plenty of game and without any more suffering. The Sun received the supplications of all who desired supernatural aid. A youth secured his guardian spirit by solitary fasting. The chief ceremony was the Sun dance which is well described, and the traditional origin is given. Torture in the sun ceremony was unusual and practiced as the fulfilment of a pledge to the Sun in a dangerous crisis. The moon, the morning star, the milky way, and the dipper were also deified. Supernatural power was attributed to an unusually large number of medicine-bundles. The methods used and the songs sung to obtain medicine are well described. In dealing with mythology the author presents typical myths heard by himself from each tribe.

The Cheyenne and Arapaho, although speaking distinct dialects, are culturally much alike. Cheyenne history is traced from La Salle's letter of 1680, through their long struggle for an independent life, to their present condition. They resented the unjust acts of the United States government and, on account of their high spirit and dauntless courage, they were in continual conflict with the authorities. They knew their just cause was hopeless, yet they fought with such fury that it

"cost the lives of twenty-five soldiers and a million dollars for every Indian killed."

The government of the tribe is in the hands of a council of forty chiefs elected in a body by the retiring members. The warrior society, as the only body that could enforce regulations, had a prominent place in the government. These societies differ from other like Algonquian organizations in that they are not age societies. Religious belief centers about the sacred arrows brought to them by the culture hero. Each year every man goes to look upon the arrows and to offer prayers and gifts. The Sun dance described was witnessed by the author in 1909.

The music of the three volumes was transcribed from phonographic records by Henry F. Gilbert, who has accomplished a most difficult task in a very satisfactory manner. He finds it impossible to render primitive music accurately by means of our notation because the Indian habitually sings degrees of pitch between those represented by our symbols. It is unusual to find a song in which a sense of the key is maintained throughout the song. The rhythm is very simple and the often noticed complications between the drum-beat and the melody are accidental.

In volume seven, tribes representing three linguistic stocks are treated; the one tribe of the Kitunahan stock; the Yakima and the Klickitat of the Shahaptian; and fifteen tribes of the Salishan. A comprehensive survey is given of all branches of the families treated and sufficient specific mention of the smaller groups to give a general notion of their relationships. The territory occupied by these families is within the Columbia River basin, a forested, mountainous region which furnished an abundant food supply consisting of roots, game, and fish. The term Yakima includes all the bands of Yakima valley. There were no gentes or clans, but each band had its chief who in most cases was the eldest son of the former chief. If the son displayed a lack of ability, then some more able man was selected to be the chief. Religious practices were not highly developed. These people were animists and directed their efforts toward acquiring the supernatural power of the spirits of animals. Guardian spirits were secured in solitude and some spirits gave men power to cause or exorcise sickness. They had no idea of immortality. The medicine chant, the only indigenous ceremony, was held in mid-winter upon the invitation of the medicine-man. The Klickitat tribe has lost its identity by being merged with the Yakima bands. Their language, culture, and religious practices do not differ materially.

Numerous tribes of the Salishan stock occupy territory in Montana,

Idaho, and Washington. The author gives the separate history of each tribe, but the culture and customs are treated together to avoid repetition. When first observed all these tribes wore clothing of the plains type and lived in lodges covered with rush matting. Cedar-root baskets were used for mortars and for cooking food by means of heated stones. The chief was selected by the council of old men and warriors, but by custom the choice was limited to the men of the former chief's family. The local band was the unit, there being no clan organization. Blood relationship was the only bar to marriage. The younger sisters of a man's first wife usually became his wives also. A widow must marry her husband's brother, or obtain his consent to marry another person. Their religious practices were very simple; there was no worshipped deity. They believed they could obtain the power of supernatural creatures. All the tribes, except the Flatheads, had a winter ceremony in which sacred, revealed songs were sung by persons possessing guardian spirits. Those possessed of a certain spirit wished to dance all the time and to give away all of their property—a peculiar form of emotional insanity due to religious excitement.

The Kutenai form a separate stock. They live in British Columbia and northern Montana and Idaho. Their traditions give no account of a migration into this region. The tribe lost its unity in comparatively early times and the bands spread southward and eastward, being attracted by the buffalo. They have failed to profit by contact with civilization and have become a filthy, idle community. Their principal food was the flesh of animals, some of which, as the elk and mountain goat, also furnished skins for robes. They were skilful in the manufacture of two varieties of canoe—a pine-bark craft, and a skin-covered boat. The separate bands were distinct, each led by an hereditary chief, who directed the movements of his band.

Volume eight treats of the Nez Percés, Wallawalla, Umatilla, Cayuse, and Chinookan tribes. The first three belong to the Shahaptian family. More attention is given to historical matters relating to the Nez Percés than is usual in these volumes because it seemed desirable to correct various mistakes of historians by giving the Indians' story of the war of 1877. By reason of their Earth-mother religion they were attached to the land in such a way that they could neither sell their land nor cultivate the soil and be consistent with their traditions and religious teachings. The "non-treaty" factions were contending, not alone for their homeland, but for the religion of their fathers. When the final word came that they were to be removed to the reservation, all the chiefs accepted the

situation as inevitable and made ready to move; but just at this time a drunken Indian murdered a white man who had killed his father, and thus the war was precipitated. In all engagements the Indians showed good courage and fighting ability, but neglected to take advantage of Gen. Howard's delays and escape into Canada. Curtis is convinced that Chief Joseph, whom historians have made a national hero, was no more responsible for the successes or failures of the war than were several other chiefs. Joseph was the last of the chiefs. When only thirty of his warriors remained, he surrendered to Gen. Miles, saying "He who led the young men is dead"—referring to Looking Glass and giving him the credit for leadership. When the Nez Percés were first visited they were prosperous and took great pride in dress and decoration. Their handiwork shows greater skill than that of the Plains tribes. They lived in communal lodges with a row of fires in the center. An underground house with ladder and trap-door was used by the women. Their religion, mythology, and ceremonies seem to have been disseminated from the coast by way of the Columbia. The principal religious observance is the mid-winter medicine ceremony, at which time the boys who have seen visions may sing the songs the spirits have taught them, and medicine-men may test their powers in various ways. The music appropriately matches this emotional religion, which shows a tinge of hypnotism running through it. The Cayuse belong to a distinct stock, but they have lived so long in contact with the Nez Percés and have so intermarried with them, that they have lost their old language, culture, and physical characteristics.

The Chinookan tribes occupied the banks of the lower Columbia. Food was so abundant that they became an indolent, licentious people who easily succumbed to the diseases and alcohol introduced with civilization until now fewer than two hundred remain. They hired Klikitat warriors to fight for them and used their slaves, whom they obtained by barter, as assassins to avenge their personal wrongs. Both sexes tattooed upon the face, arms, and breasts the images of animals or birds seen in dreams. The dead were taken in a canoe to an island in the river and deposited in the house of the dead. The widow made gifts to relatives and friends. A year later the bones were gathered, wrapped in skins, and left in the burial house; when again presents were distributed. They distinguished between the diseases due to natural causes and those due to spiritual causes. The former were treated with herb medicines while the latter were treated by supernatural methods. Their myths show great wealth of imagination,

but are incomplete in cosmology. They start with the world already created and inhabited with beings in human form, both good and evil. Coyote transformed the evil creatures into animals and the good ones into perfect human beings.

At the end of each volume of this series there is an appendix giving a very concise tribal summary; music used in dances and songs sung on various occasions; selected vocabularies from each tribe. We have in this series of volumes not only complete information concerning the traditions, beliefs, customs, arts, and home life of these picturesque people, but also a vast amount of new material in the nature of ceremonies, folk-tales, myths, and music which will be valuable for comparative study.

The editorial management of the publication is entrusted to Frederick Webb Hodge, Ethnologist-in-charge of the Bureau of American Ethnology, whose wide experience as chief editor of various scientific publications makes him eminently fitted for the work and guarantees its scientific accuracy.

WM. CURTIS FARABEE.

Osiris and the Egyptian Resurrection. By E. A. WALLIS BUDGE, M.A., Litt.D., D.D., Lit.F.S.A., Keeper of the Egyptian and Assyrian Antiquities in the British Museum. Illustrated after drawings from Egyptian Papyri and Monuments. London: Philip Lee Warner; New York: G. P. Putnam's Sons, 1911. 2 volumes. Large 8°, pp. xxxv, 404; and viii, 440.

The works on the religion of ancient Egypt from the prolific pen of the indefatigable keeper of the Egyptian and Assyrian antiquities in the British Museum would fill more than one "five-foot shelf"; in fact they make up a respectable Egyptological library by themselves. In the present sumptuously gotten up volumes Dr Budge attempts "to discover the source of the fundamental beliefs of the indigenous religion of ancient Egypt, to trace their development through a period of some two scores of centuries, and to ascertain what the foreign influences were which first modified Egyptian beliefs, then checked their growth, and finally overthrew them" (I, vii). The two principal propositions which the author seems to endeavor to elaborate and to establish in the work before us are, first, that the foundation of the religious principles and of the whole of the social fabric of Egypt resting upon them was the cult of the ancestral spirit, or ancestral god; secondly, that the Egyptians were Africans, and their religion was of indigenous African origin, and that therefore a general resemblance existed between ancient

Egyptian beliefs and practices and those of modern African peoples, particularly those of the Sudan. The hypothesis of an early Semitic invasion into Egypt, adopted by Egyptologists generally, is not even mentioned. For the confirmation and elucidation of his second thesis the author quotes African parallels almost to each and every Egyptian belief, custom, and rite. These parallels are not always convincing or elucidating, and some of them are irrelevant. Thus, for instance, tree- and moon-worship (II, 259, 251) was also common among the Semites; the love for beads, shells, teeth of animals, pendants, etc. (I, 323), is shared with the ancient Egyptians, not only by modern Africans, but also by the aborigines of America and the Pacific Islands. Still, in their aggregate, these parallels are impressive.

Osiris being the central figure of the Egyptian religion, and the hope of resurrection and immortality the principal concern of the Osirian worshiper, they are made the centers of inquiry. But incidentally we are introduced to the whole host of the Egyptian pantheon.

"Osiris was a compound of many gods, and his cult represented the blending of numerous nature cults" (I, 18). But what gave him the dominating position in the Egyptian pantheon was the fact that the Egyptian believer saw in him the human-divine ancestor, the man-god, who not only brought civilization to Egypt but by his suffering and death at the hands of Set, and subsequent resurrection, was raised to the position of sovereign ruler of the nether world and became the hope and symbol of life after death for every believer. His fate of dying and rising to a new better life was to be, through his power and mercy, that of every dying believer. Hence, as Osiris was represented as a dead man (mummy), every dead worshiper of Osiris was believed to become in his turn an Osiris and share the bliss of the god.

In addition to Osiris, it is well known that the Egyptians paid divine honors to many nature gods—sun, moon, water, sky, earth, the Nile, and a host of spirits and numerous animals which were considered as symbols of the gods or their abodes. But "little by little the Egyptians seem to have dropped the active cult of other gods, Osiris, Isis, or Hathor being in the eyes of the indigenous people of more importance than all of them, for they gave resurrection and immortality to the dead and prosperity to the living" (II, 20).

The cult of Osiris and his circle (his sister-wife Isis and their son Horus) spread all over southern Europe and into many parts of North Africa, where it continued to be a religious power until the close of the fourth century A.D.). It lingered on the Island of Philæ down to the

middle of the sixth century A. D., and many of its underlying ideas and beliefs survived in Christianity.

Dr Budge insists that the Egyptian cult was not polytheistic, but that the Egyptians throughout their long history and the various changes and transformations of their religious conceptions held fast to a belief in the existence of one great God, almighty and eternal, creator and maintainer of the universe, of whom the other gods were mere emanations and, as it were, deputies for the management of the affairs of the world (I, xxiii, 348 *seqq.*). But considering the texts quoted in corroboration of this thesis it would seem safer to say that they contain a strain of monotheistic sentiment, a pantheistic conception which in a vague way affirms the unity of the divine—a conception which arises in every nation at a certain stage of civilization and political organization. It is well known that the one bold attempt to introduce a pure, though somewhat crudely materialistic, monotheism, namely the worship of the Sun-god as manifested in the solar disk, which was made in the thirteenth century by Amenophis IV, ended disastrously.

Space will not permit even the naming of the topics which are discussed in these volumes. A few may be mentioned at random to give an idea of the wealth of material which they contain, not only for the student of the Egyptian religion and of comparative religion, but also for the anthropologist and folk-lorist: Osiris and cannibalism; Osiris and human sacrifice and funeral murders; Osiris and dancing; magic; fetishism; spitting as a religious act; the African doctrine of last things; pottery made by hand; marriage; purification after birth; circumcision; twins; finger nails; the tortoise.

Many of the Egyptian texts quoted are here translated for the first time. For the parallels from African lore the author has drawn upon his own observations while traveling in Africa and the accounts of numerous explorers, travelers, and missionaries. The large number of finely executed illustrations, some in colors, present, as it were, a kaleidoscopic view of the Egyptian pantheon, of the development of the Egyptian temple and tomb, of the weird funerary rites and ceremonies and the experience of the deceased in the Amente or nether world. An excellent, full index renders the use of the volumes for reference a pleasure.

I. M. CASANOWICZ.

The Encyclopedia Britannica. Cambridge University Press. Eleventh Edition, 1911. Vols. I-XXVIII.

In nearly every branch of human learning the new edition of the *Encyclopedia Britannica* has received a hearty welcome; and anthro-

pology should also acknowledge its indebtedness. Indeed, it is doubtful if the superiority of the new edition over the older ones can be so much appreciated by the student of any other department of science. Even the articles on topics not usually thought of as part of this science are so treated in regard to early forms, development, survivals, and comparative cultural value, as to well reward reading by the student of anthropology in its broader aspects. Even such unpromising subjects as "Asceticism" and "Beards" have this virtue. The work in its entirety is doubtless the best testimony to the development, and the present scientific and cultural value of a subject about which the cautious outside world has been and to some extent still remains—and not without reason—sceptical.

The article on "Anthropology" is by Dr Tylor. If anyone rivals this master in the treatment of his subject it is Mr Reade in the article on "Archeology," devoted wholly to prehistoric archeology. Only those who are acquainted with the *Guides to the British Museum* would believe it possible to write so excellently and discriminatingly as Mr Reade does.

The weakest part of the work—we write, of course, from the standpoint of the anthropologist—is its ethnology. There is no lengthy article dealing with the classification or the racial distribution of man. Of the individual tribes only the more important are given under the tribal name. For example, a few lines are found under the title "Micmac" (southeastern Canada) but their neighbors, the Maliseet, are not mentioned. Perhaps most disappointing of all is the article on "America (North)" which, however excellent it may be, does not do justice either to the theme or to the space. Less satisfactory—because of its brevity—is the article on the distribution of races in Asia (see "Asia"). As to "Africa," our sole regret is that Mr Joyce did not have more space allotted him. We hope to hear further from him on a field which he seems to have made peculiarly his own. The list of tribes which he gives is most valuable, and as much may be said for his article on "Bantu Languages." (In general, however, languages and linguistic stocks have not received their due.)

Each geographical or political division has a section devoted to the ethnography of that area. Most of the more important ones are written by ethnologists of repute. This is not always the case, however, and occasionally the writer shows his poor grasp of that portion of his subject. The writer of the article on "Australia," who tells us that "the tribal organization of the Australians was based on that of the family," is surely not quoting from standard works on that continent, although he

has undoubtedly consulted them. Perhaps the most common fault is to attribute to an entire continent or large ethnographical area, types or characteristics which are found only in limited areas. This is likely to leave a very wrong impression upon the reader not familiar with the given territory and not trained in ethnological discrimination. To cite but one of the many cases in point: "Among the North American Indians ecstatic fasting is regularly practised. A faster writes down his visions and revelations for a whole season. They are then examined by the elders of the tribe, and if events have verified them, he is recognized as a supernaturally gifted being, and rewarded with the chieftancy." ("Asceticism," by Conybeare.) Now, as a matter of fact, you might exhaust the literature on a great many North American tribes before you would find confirmation of this writer's assertion; and it is not unfair to say that the statement is as true and a bit more definite, if in place of "North American Indians," were inserted "the Americans north of the equator." One can not too much deplore the use of these general and false rather than specific and true assertions.

In physical anthropology we have an article on "Primates" excellently illustrated and condensed, but little on the much needed topic of comparative anatomy. An admirable account of "Albinism" is given and in the articles on "Dog" and "Wolf," as well as in numerous others, there is much of interest and profit if not for the physical at least for the cultural anthropologist. Technology receives but scant and imperfect treatment in regard to the simpler forms, and seldom have these topics been assigned to anthropologists.

The articles that fall within the scope of social anthropology have been dealt with in various, and sometimes almost contrasting, ways. In the articles on "Animism" and "Taboo" (both by N. W. Thomas) for example, there is, in the main, merely a convenient arrangement and subdivision of the facts with a selection of those that seem most important. Other topics, such as "Ritual" and "Religion—Primitive" (both by R. R. Marett), are treated in quite a different manner. In the latter the attempt is rather to interpret, criticise, and explicitly or implicitly to put the emphasis upon *method*. Some of these show a keen, penetrating insight and express in a sentence some idea that most writers could elucidate only in a paragraph. Perhaps the essential characteristic of primitive peoples has never been so well expressed as in the phrase: "Savagery—the stage of petty groups pursuing a self-centered life of inveterate custom, in an isolation almost as complete as if they were marooned on separate atolls of the ocean." (See "Religion.")

Again we read "primitive religions are like so many similar heads on a string, to wit, the common conditions of soul and society that make, say, totemism, or taboo, very much the same thing all the savage world over, when we seek to penetrate to its essence" (ibid.). Even so; in this day of ready-made generalizations and rapid "Evolutions" we need the caution: "The fact is that comparative religion must be content to regard all its classifications alike as pieces of mere scaffolding serving temporary purposes of construction" (see "Ritual").

On almost every phase of anthropology the student will get much help from the Encyclopedia. At the end of each article is a bibliography of a few books bearing on the topic, and these have, almost without exception, been selected with great care. Perhaps not the least part of its usefulness will be the information it gives on numberless topics germane to that part of anthropology in which the student is immediately interested. For example, if your field reporter fails to give desired details about the fauna, flora, or topography of the country about whose inhabitants he is writing, seek in the *Encyclopedia Britannica* and ye shall find.

W. D. WALLIS.

The Idea of God in Early Religions. By F. B. JEVONS. (The Cambridge Manuals of Science and Literature.) Cambridge University Press, 1910. Pages x, 170. (Price 1 shilling.)

This is a comprehensive survey of almost every phase of "early religions," from the influences of social environment, the theories of animism, fetishism, magic and the magico-religious, through mythology, ritual, sacrifice, prayer, communion, to such conceptions as the idea and being of God. No one should hope to treat religion at once so broadly and so tersely. The work gives one the feeling that the author has not done justice to any of his topics rather than that such a hasty review enables one to see these various aspects in their organic relations.

Aside from this, the vagueness of the treatment will always be an objection to the immediate or permanent value of the book. The author does not hint at what he means by "God"—whether personified or not—by "idea of God"—whether conscious reflection—or by "early religions." The latter seems to include anything from the Australian and "the jungle-dweller of Chata Nagpur"—a favorite of the author—to Socrates and David. Hence we are always left in doubt as to what tribe or people is meant when a generalization as to religious condition or advance is made. As, for example, on page 30, where he says: "As

polytheisms have developed out of polydæmonism, that is to say, as the personal beings or powers of polydæmonism have, in course of time, come to possess proper names and a personal history, some idea of divine personality must be admitted to be present in polydæmonism as well as in polytheism; and in the same way, some idea of a personality greater than human may be taken to lie at the back of both polydæmonism and fetishism." Either the author has some one or more particular tribes in mind when he makes such generalizations or he believes them applicable to all tribes and peoples alike—unless we suppose that he merely evolves these conceptions out of his inner consciousness from a sense of the general fitness of things. Whatever his authority for these statements may be, the treatment is always unsatisfactory when we are given no clue at all as to what tribal group is meant.

The author's doctrines become intelligible only by admission of two suppressed principles, which he nowhere states but throughout inferentially takes as granted: First, evolution of religious thought has always taken one fixed and given direction; second, this form of evolution in a more or less advanced state is to be found with every tribe and people. Admit these and the book is of real value; deny them, and it is difficult to say in what its value consists. It is true that Dr Jevons himself speaks of a dispersive evolution which takes many turns and twists and does not move steadily along in a uniform groove. Notwithstanding his recognition of this theory, however, his seems to be a case in which rival and contradictory theories can be held without discarding the one where practice dictates following the other—and this the unjustifiable one.

W. D. WALLIS.

Modern Theories of Religion. By ERIC S. WATERHOUSE. London: Charles H. Kelly, 1910. Pp. xi and 448 (441-8, index). (Price 5 shillings net.)

Only a limited portion of this work (pp. 333-363) deals with anthropological material. Despite the fact that Dr Waterhouse seems unacquainted with the source material, it must be admitted that he has handled the various theories with regard to primitive religions in a critical manner and with considerable understanding of their implications. While this can never compensate for first-hand and thorough knowledge of the literature on which these theories are based, the manner of handling his data and interpreting the phenomena is a good object-lesson for an ethnographer interested in the meaning and significance of the facts of savage tribal life. It is matter of surprise that no reference

is made to the works of Marett nor to any of the *L'Année Sociologique* school; and the absence of an acquaintance with them is the more remarkable since Dr Waterhouse's interests in anthropological theories center around the works of Tylor and Frazer, and the topics of animism and super-naturalism, magic and religion, and the emotional basis of religion.

On the last-mentioned the author holds that:

"between the lowest man and the highest brute, it may be assumed there is no break, that continuity is complete; but that must not prevent the facts being handled as we have them, and they are these: that, whilst the emotions that are religious in man exist in brutes, they do not exist as religion in brutes; but their religious quality is something added to them in their passage to man, a something that belongs to man as man" (353).

The writer is certainly correct in saying that:

"Amongst the special difficulties of dealing with religion must be placed the fact that religion, from its nature, asserts itself amongst all customs, and intermingles with primitive science, philosophy, magic, mythology, superstition, ancestor-worship and the like. Seeing that the anthropologists cannot agree upon a definition of the thing to be sought, it must follow that a good deal of confusion between religion and those things with which it manifests itself must arise, and will arise, until there is closer agreement as to what constitutes the essence of primitive religion.

"Further still must it be remembered that religious beliefs and observances, on account of their sacred associations and the natural reticence of the believer, together with dread of breaking taboo, and dislike of alien curiosity, are generally the least understood and worst reported of all anthropological facts, and evidence concerning them must be earmarked accordingly."

It is sometimes well to see ourselves as others see us. Perhaps the anthropologist himself is somewhat to blame for the mistaken theories of psychologists and of students of religion with regard to the import of the facts collected by the field-worker. For this reason if for no other a knowledge of Dr Waterhouse's use of the anthropological material at his command should repay every anthropologist. For, after all, savages are human beings and—though field-workers seem prone to forget it—ethnography is but one phase of the history of man.

W. D. WALLIS.

The Origin of Civilisation and the Primitive Condition of Man. By the RIGHT HON. LORD AVEBURY, P.C. Sixth Edition (1902). Reissue with a New Preface. London, New York, Bombay, and Calcutta: Longmans, Green, and Co., 1911. $8\frac{3}{4} \times 5\frac{3}{4}$, pp. xxxii + 577. (Price 7s. 6d. net.)

Lubbock's celebrated book hardly requires an introduction at this late day, for even the new preface accompanying this edition is merely a restatement of the author's position in reply to his critics, and has been recently superseded by a fuller rejoinder in a distinct publication. There are some references to Spencer and Gillen's investigations on Australia, but otherwise there is little attempt to bring the work up to date even in the mere matter of selecting authorities. Sproat is still the chief authority cited on the Northwestern tribes of America, and the discussion of fetishism has not been modified by the illuminating researches of Pechuel-Loesche and the publications of the Tervueren Museum. From a certain point of view the lack of novelty is hardly to be regretted. For Lord Avebury's book represents, perhaps more clearly than any other ethnological work, the theoretical standpoint of a certain period in the history of anthropology. In this sense it may well be compared with the popular works of Haeckel, the later editions of which also show a rather limited comprehension of modern methods of research, but which remain invaluable documents for the historian of biological science. And, as the sane zoölogist of today can not deny the great impetus given to biological study by Haeckel's writings, so the ethnologist with a proper historical perspective will never fail to recognize the place of *The Origin of Civilization* as one of the earliest expositions of culture-history from the evolutionary standpoint and as a successful attempt to familiarize the lay world with some of the most interesting data of ethnology.

ROBERT H. LOWIE.

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RIVET, P. Sur Quelques Dialectes Panos Peu Connus. (Extrait du Journal de la Société des Américanistes de Paris. Nouvelle série, tome VII, 1910.)

—. Les Langues Guaranies du Haut-Amazone. (Extrait du Journal de la Société des Américanistes de Paris. Nouvelle série, tome VII, 1910.)

— *et* BEUCHAT, H. La Famille Betoya ou Tucano. (Extrait des Mémoires de la Société de Linguistique de Paris, tome XVII.)

SANFORD, DAVID A. Indian topics; or, Experiences in Indian Missions, with selections from various sources. New York: Broadway Publishing Co. [1911]. 108 pp., ill.

SOLLAS, W. J. Ancient Hunters and their Modern Representatives. London: Macmillan & Co., Ltd., 1911. 8½ × 5¾. xvi, 416 pp., ills. (Price \$4.00.)

TOZZER, A. M. Value of Ancient Mexican Manuscripts in the Study of the General Development of Writing. Worcester, 1911. (Reprinted from the Proceedings of the American Antiquarian Society for April, 1911.)

PERIODICAL LITERATURE

CONDUCTED BY DR ALEXANDER F. CHAMBERLAIN

[NOTE. — Authors, especially those whose articles appear in journals and other serials not entirely devoted to anthropology, will greatly oblige this department of the *American Anthropologist* and the *Journal of American Folk-Lore* by sending directly to Dr A. F. Chamberlain, Clark University, Worcester, Massachusetts, U. S. A., reprints or copies of such studies as they may desire to have noticed in these pages. — EDITOR.]

GENERAL

Ameghino (F.) Orígen poligénico del lenguaje. (Arch. de Pedag., La Plata, 1911, IX, 133-192, 10 fgs.) Discusses the comparative anatomy of the speech-organs, the evolution of the *apophysis geni*, vocal or pre-human language, semi-articulate language, consonants, etc. According to A., "the babbling of infants represents perfectly the human stage immediately preceding the beginning of the faculty of articulate language"; the language of "the precursors of man" was exclusively vocal or pre-human; that of the first representatives of the human race was "semi-articulate," due to the absence of the *apophysis geniglossa*. Thus the course of the development of speech has been: Aphonic (lower creatures), emotive (animals), vocal (pre-human), semi-articulate (first men), articulate (man). For A., languages represent species and dialects varieties of them; there are species, genera, families, orders. Monosyllabic languages have preceded polysyllabic, and Chinese is "one of the most primitive tongues." This is a post-humous publication.

Anderson (J. H.) An investigation as to the most accurate method of estimating the cubic capacity of the living head, together with some remarks on the relative thickness of the cranial integuments. (J. R. Anthr. Inst., Lond., 1910, XL, 264-278.) Gives results of measurements of skulls of 40 subjects from the Melbourne hospitals

and asylums. Technique is discussed in some detail. Dr A. concludes that circumferential measurements are less preferable than diametral; Lee's formula No. 14 is better than Pelletier's diametral method; water is best to use to determine cubic capacity of skull. The correct allowance for cranial tissues seems to be: for length 9 mm., for breadth 9 mm., for height 7 mm. Bibliography of 33 titles.

— The proportionate contents of the skull as demonstrated from an examination of forty Caucasian crania. (Ibid., 279-284.) Same 40 subjects as above. Details of brain measurements. Author concludes that brain-volume probably decreases with advancing age; variation in brain-volume is compensated by an inverse variation in the amount of cerebrospinal fluid present; the dura mater does not increase in proportionate volume with increasing age, nor with size of skull, but remains constant, with a volume of from about 4.5 to 5.5 %.

Angelotti (G.) Sui solchi dell' arteria meningea media nell' endocranio. (Atti d. Soc. Rom. di Antrop., Roma, 1910, XV, 392-395, 4 fgs.) Discusses the sulci of the median meningeal artery in the endocranium—normal, abnormal, primate skulls were examined. Dr A. concludes that there exists a relationship between the development of the osseous skull and that of the endocranic arterial circulation.

Anthony (R.) A propos de l'enseigne-

- ment de l'anatomie à l'École d'anthropologie. (Rev. Anthropol., Paris, 1911, XXI, 45-55.) Sketches the history of the teaching of anatomy at the École d'Anthropologie in Paris (Broca, Manouvrier, Marey) and discusses the scope and divisions of the science.
- Anthropology at the British Association.** (Man, 1911, XI, 154-160, 171-176.) Abstracts of chief papers on physical anthropology, ethnography and ethnology, and archeology presented at meeting of 1911.
- Arrhenius (S.)** Über den Ursprung des Gestirnkultus. (Scientia, Bologna, 1911, IX, No. 2, 420-434.) Treats of the origin and development of star-worship among primitive peoples, the ancient Babylonians, Mexicans, etc. Among the lower races the moon (with its phases) is often more noteworthy than the sun, and the latter is frequently subordinate to the former in mythology, etc. The secondary place of the sun in Babylon is also remarkable. Star-worship arose out of the need of measuring time, etc.
- Astley (H. J. D.)** Cup- and ring-markings: their origin and significance. (J. R. Anthropol. Inst., Lond., 1911, XLI, 83-100.) After discussing briefly various theories A. considers cup- and ring-markings "in the light which has been thrown upon them by recent research among the aborigines of Australia," and concludes that they are "totemistic signs," belonging with "the special totemistic designs of the Arunta, both on the rock-paintings, the *Churinga Ilkinia*, and the *Churinga Nanja*." In the Arunta phenomena we have "the germs of the Lingam cult." The signification of cup- and ring-markings is to be found in "the still existent habits and customs of the Arunta, etc."
- Autobiography of Dr Chas. H. S. Davis.** (Amer. Antiqu., Benton Harb., Mich., 1911, XXXIII, 1-5, portr.) Sketch of life and works of associate editor of the *American Antiquarian*.
- Baglioni (S.)** Contributo alla conoscenza della musica naturale. Ricerche di analisi acustica su alcuni strumenti di popoli naturali. (Atti d. Soc. Rom. di Antrop., Roma, 1910, xv, 313-360, 23 fgs.) Gives the results of acoustic investigations of the musical instruments of primitive peoples: Marimba (4 from various parts of Africa); *sansa* (9 from the Congo country and Central and East Africa); syringe or pan-pipe (6 from various parts of Melanesia, 2 from Africa, and 1 from the *métis* and negroes of the Amazon, in Brazil). The chief facts noted are: Oscillations within wide limits; more or less strong alterations of the diverse intervals; existence of a large number of consonant intervals (all our four); tendency to approximate insensibly to the diatonic (heptatonic) scale; possibility of having contemporaneously cases of tetratonic, pentatonic, and semicromatic gammas. According to B., the fundamental principle determining and conditioning the genesis and development of our diatonic scale is essentially of a biological character. The progress of culture has induced a better selection and a more exact determination of the 7 elementary tones constituting the diatonic scale.
- Barnard-James (J.)** Nature's night lights. (Oxf. and Cambr. Rev., Lond., 1911, No. 14, 111-119.) Contains some folk-lore items concerning the will-o'-the-wisp from Argentina and Ireland (legend, p. 116). On p. 113 the author states that Argentine girls on summer evenings put a fire-fly or two under the lace of their mantillas.
- Beddoe (J.)** Sir Francis Galton, D.C.L., F.R.S. (Man, Lond., 1911, XI, 34.) Notes peculiar shape of head; lack of humor due to Quaker ancestry; inventiveness. See Gray (J.).
- Belden (H. M.)** The relation of balladry to folk-lore. (J. Amer. Folk-Lore, Lancaster, Pa., 1911, XXIV, 1-13.)
- Bernard (F.)** La Dépopulation des campagnes. (J. d. Économ., Paris, 1911, LXX, 201-215.) Author considers "la petite propriété" the best remedy against depopulation of the rural districts.
- Biasutti (R.)** Alcune osservazioni sulla distribuzione geografica dell' indice cefalico e dei principali tipi cranio-metrici. (Arch. p. l'Antrop., Firenze, 1910, XI, 353-373, 1 fg., 2

maps.) Treats of the geographic distribution of the cephalic index and the chief craniometric types. According to B., variations of cranial indices and of the consequent general architecture of the cerebral cranium, have not the significance of typical (racial) variations, but of phases of craniogenetic development which may be repeated in any human group. The study of the distribution of cranial forms does not confirm (for modern man) a very great primitiveness of the high dolichocephalic types. It is not necessary, e. g., to regard individuals with low skulls and individuals with high skulls in a negro, American or European series as typically diverse and phyletically separate, when, at least all the other somatic characters do not confirm such dimorphism. The elimination of dolichocephals from a brachycephalic series, or vice-versa, to obtain a "pure" series, is unjustifiable, unless other reasons strengthen it.

— Glaciazioni e umanità secondo il Rutot. (Ibid., 1911, XLI, 188-191.) Résumés and discusses the views of Rutot on man and the glacial period, with special reference to his article in the *Bullet. de la Soc. belge de Géologie* for 1910. B. accepts the chronology of Rutot.

Boekenooogen (J.) Waar de kinderen vandaan komen. (Volkskunde, Gent, 1911, XXII, 18-24, 143-151, 193-198.) First two sections of article on folklore of "where the children come from,"—someone brings them (doctor, old woman, midwife, etc.); the stork brings them (rhymes are given, pp. 21-24); children come from cabbages and other plants, from trees, from hollow trees, from under stones, from a well or from the water-mill, out of the water, etc.

— Volkshumor in geestelijke zaken. (Ibid., 198-203.) Gives 12 items of folk-wit concerning clergymen, etc.

Bolte (J.) Neuere Märchenliteratur. Z. d. V. f. Volksk., Berlin, 1911, XXI, 180-198.) Reviews, résumés, and critiques of recent literature relating to fairy and folk-tales, etc. General (works of Swanton, v. Gennep, v. der Leyen, Goldenweiser, Sijmons, Aarne, Dähnhardt, Dubsky, Forke, Oertel,

Huet, Müller, Cosquin, v. Sydow, Zwierzina, Armesto, Jones, Wallensköld, Suchier, Johnston, Böklen, Bleich, Class, Tesdorpf, Sperbe, Lee, Barnouw, Gálos, Oliver, Jordan); European (Dähnhardt, Busch, Wosidlo, Wisser, Drechsler, Müller, Parsche, Niderberger, Boekenooogen, Langer, Trevelyan, Brusot, Colson, Sébillot, Roche, Quintin, Polivka, Afanasief, Böhm); Asia (Daniel, Wingate, Macler, Boddington and Bompas, Shakespear, Woo, Davis and Chow-Leung, Ramstedt, Nippgen, Basset, Rhodo-Kanakis, Hein); Africa (Desparmet, Basset, Artin Pasha, Frobenius, Dayrell, Tremearne, Harris, Joseph, Weule, Lademann, Werner, Jacottet, etc.).

Bond (F. D.) The lack of printing in antiquity. (Pop. Sci. Mo., Lancaster, Pa., 1911, LXXIX, 584-586.) The author thinks that the main cause of the absence of printing (some sort of stamping or rudimentary printing of course existed) in antiquity, was not lack of paper, but rather the lack of a strong money-making stimulus such as existed in the fifteenth century when printing sprang up in Europe.

Bonfigli (R.) Gyrus cunei e plica cuneo lingualis anterior. (Atti d. Soc. Rom. di Antrop., Roma, 1911, XVI, 107-111, 2 fgs.) Treats of the *Gyrus cunei* and the *Plica cuneo-lingualis anterior* in the brains of two idiots. The superficiality of the *G. cunei* is very rare in man. The anomalies noted are interesting for comparison with corresponding phenomena in the brains of the lower races and in those of the anthropoids, etc.

Borchardt (P.) Papierabformungen von Monumenten. Winke für Reisende. (Z. f. Ethnol., Berlin, 1911, XLIII, 541-545, 6 fgs.) Treats of paper moulds of inscriptions, carvings, and other monuments. The technique is described from personal experience.

Bourgin (G.) Histoire de la civilisation. (Scientia, Bologna, 1911, X, No. 3, 218-222.) Discusses recent works of de Morgan, Dussaud, Drenup, Hauser, Piquet, etc., on the early civilizations of the Mediterranean area (European, African, Asiatic).

Burger (Hr.) Demonstration eines Ap-

parates für Kopfmessungen. (Z. f. Ethnol., Berlin, 1911, XLIII, 620.) This new apparatus for head-measurement may be useful for psychiatrists and sculptors, but hardly for the anthropometrist among primitive peoples.

Burne (C. S.) The essential unity of folk-lore. Presidential address. (Folk-Lore, Lond., 1911, XXII, 14-40.) According to Miss B., folk-lore is "the learning of the people," and "it is the product of the thought, the idea of early or barbaric man, expressed in word or in action, in *belief, custom, story, song or saying*." It is "an entity, the product of the human mind, made up of complementary elements,—belief, custom, and story,—and liable to be influenced and varied by external circumstances." The ballad of the "Bitter Withy" (folk-lore of the willow-tree,—inextricable mingling of belief and practice, myth, song, and saying), the connection between belief and custom, "survivals," the essential solidarity of folk-lore, the racial element, etc., are discussed. In appendix are some notes on Danish dancing-ballads, the dedication of churches, etc.

Buschan (G.) Zu dem Kapitel "Mongolenflecke." (A. f. Anthrop., Brn-schw., 1911, N. F. IX, 322.) Cites letter from Dr J. G. F. Riedel of Batavia, dated from Gorontalo, Celebes, June 30, 1875, to Charles Darwin, and Darwin's reply. Dr R. notes the "blue spots" on the back above the buttocks of "the children of the primordial North Selebesian tribes." This antedates Dr Baelz's observations of 1883.

Carus (P.) Animal symbolism. (Open Court, Chicago, 1911, XXV, 79-95, 16 fgs.) Treats of the fish in ancient classic mythology, the fish-deities of Babylonia and Assyria, Dionysos, Eros and the fish, Christ as Orpheus in the catacombs, etc.

— Fish and dove. (Ibid., 212-223, 19 fgs.) Treats of these symbols.—"the sacred animals of Astarte, which reappear during the third and fourth centuries A. D. as important Christian symbols," particularly with reference to the information given by Lucian concerning the worship of Hera at

Hierapolis, the inscriptions and figures in the catacombs, etc.

— The fish as treasure-keeper. (Ibid., 314-316, 1 fg.) Treats of the Apostle Peter and the tribute-money, the ring of Sakuntala, the ring of Polycrates, the dwarf Andwari of the Edda, etc.

— The Jonah story and kindred legends. (Ibid., 271-285, 16 fgs.) Treats of Jonah and the whale, Dionysus and the dolphin, Arion and the dolphin, Melkarth and the sea-horse, coins illustrating the Greek dolphin legends, Jason and the dragon, Perseus and the great fish, Heracles and the monster, the Jonah of the Haida Indians, etc.

— Some notes on language-study. (Ibid., 292-301.) Discusses the Latin element in English; the change of languages (the author exaggerates the rate among Indian tongues), in words, meanings, pronunciation, etc.; the origin of language, etc. Dr C. thinks that "the most primitive languages appear to have been monosyllabic," and that "there was a time when the so-called roots were ideas of a general character, which were used for the purpose of communicating intentions, or requests, or declarations." They also "first denoted actions," because "language originated as an accompaniment of cooperative work of a communal activity."

— Pagan and Christian love-feasts. (Ibid., 513-524, 14 fgs.) Treats of Babylonian communion and fish sacrifice, convivial scenes depicted on tombs of worshipers of Dionysus and Mithras, a love-feast of the Fabian family, pagan love-feasts of ancient Rome, etc., the Last Supper, Christian eucharists.

— Rivers of living water. (Ibid., 636-639, 3 fgs.) Discusses the passage of the New Testament (John VII, 38), "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water," compared with a passage in the Buddhist sacred books. Dr C. refers them to the idea of a divine body partly of flames (or light) and partly of water, inhabited by creatures of earth, air, and water.

Chamberlain (A. F.) Some influences of race-contact upon the art of primi-

- tive peoples. (Journ. of Race Develop., Worcester, 1911, II, 206-209.) Discusses alleged influence (Mason) of introduction of iron upon Eskimo art and on the rock-pictures of Guiana (im Thurn); the effect of white contact on the art (painting on walls; carving of images, etc.) of South African negroes (Stannus), and on the drawings of Brazilian Indians (Schmidt).
- David Boyle. (Amer. Anthropol., Lancaster, Pa., 1911, N. S. XIII, 159-164.)
- Clerget (P.)** L'Urbanisme. Étude historique, géographique et économique. (Bull. Soc. Neuchât. de Géogr., Neuchâtel, 1910, XX, 213-231.) General discussion of urbanism (cities of antiquity, Middle Ages, 19th century, etc.). Religion was at the beginning of Greek and Roman cities. The northern movement of great cities is noteworthy.
- Coutil (L.)** Paul du Chatellier. (L'Anthropologie, Paris, 1911, XXII, 364-367.) Note on P. du Chatellier (d. March, 1911) with list of publications (92 studies) chiefly relating to French archeology, Finistère in particular.
- Decourdemanche (J. A.)** Du rapport légal de valeur entre l'or, l'argent et le cuivre chez les peuples anciens et les Arabes. (R. d'Ethnogr. et de Sociol., Paris, 1911, II, 160-173.) Discusses the legal relations of the precious metals in Persia, Cyzicus, Rome, Egypt, and among the Arabs. The value of gold as compared with silver was 13 to 1 (Persia, Cyzicus, Sicily, etc.); 15 to 1 (Rome, in time of dictator Fabius and down to Constantine; after Constantine to fall of empire, 14 $\frac{2}{3}$ to 1); among the Arabs 14 to 1. The value of silver as compared with copper was 128 to 1 (Egypt, Rome); 100 to 1 from reform of Diocletian; 120 to 1 after reform of Constantine.
- Deubner (L.)** Moderner Totenkult. (Arch. f. Religsw., Lpzg., 1911, XIV, 302-303.) Cites curious provisions (yearly festivals, etc.) in the wills of people dead within the last 30 years, —a sort of perpetuation of the cult of the dead.
- Dussaud (R.)** Totémisme et Exogamie. (L'Anthropologie, Paris, 1911, XXII, 295-305, 2 maps.) Résumé and critique of Frazer's *Totemism and Exogamy* (4 vols., London, 1910).
- Enrico Raseri.** (Atti d. Soc. Rom. di Antrop., Roma, 1911, XVI, 181-183.) Note on scientific activities of Prof. Raseri (d. July, 1910) with list of publications, chiefly concerned with demography.
- Fay (E. W.)** Language study and language psychology. (Pop. Sci. Mo., Lancaster, Pa., 1911, LXXIX, 369-384.) Discusses article by Prof. A. Hill in *Pop. Sci. Mo.*, for June, 1907, on "The acquisition of language and its relation to thought." According to Prof. F. "language is the expression of thought, but it is more, it is the prompter of thought." No type of language has ever been found inadequate to express the thoughts of its native users.
- Fehlinger (H.)** De l'influence biologique de la civilisation urbaine. (Scientia, Bologna, 1911, X, No. 4, 421-434.) Discusses recent literature on the subject of "physical degeneration," etc., in relation to alleged inferiority of the city-bred. F. holds that the power of resistance of uncivilized peoples has been greatly exaggerated in the past. The conclusion reached is that "it is a mistake to see in the city, the goal of modern migrations, and the center of mixture of types of different races, a danger to the progress of the development of humanity and civilization."
- Fewkes (J. W.)** The cave dwellings of the Old and the New Worlds. (Amer. Anthropol., Lancaster, Pa., 1910, N. S., XII, 390-416, 5 pls., 2 fgs.)
- Franchet (L.)** La cuisson des poteries et les phénomènes de la combustion dans l'étude de la céramique archéologique. (Rev. Scientif., Paris, 1911, 497-499.) Discusses the methods of prehistoric pottery, and particularly the black pottery,—various carboniferous varieties.
- Frassetto (F.) e Fanesi (F.)** Di un nuovo craniostato con movimento compensato. (Atti d. Soc. Rom. di Antrop., Roma, 1911, XVI, 133-136, 2 fgs.) Describes and figures a new craniostat or craniophor, with compensated movement, fitted for any orientation desired for the skull. It

is an improvement upon that of Stolyhwo.

Friedemann (M.) Die Stellung des Menschen im zoologischen System. (Ztschr. f. Ethnol., Berlin, 1911, XLIII, 114-115.) Discussion of article with this title by Friedenthal in 1910. Friedemann believes that the structure of the human brain entitles man to a special place among the Primates.

Friedenthal (H.) Die Stellung des Menschen im zoologischen System. (Ibid., 1910, XLII, 989-994.) Argues for the inclusion of man with the anthropoid apes in a sub-order *Anthropomorphae*,—from identity of blood, forms of nails and spermatozoa, hair, physiological processes of growth, etc.

Fritsch (G.) Zweite Vorlage einer Übersichtstabelle der Menschenrassen. Diskussion. (Ibid., 924-929.) Views of Ehrenreich, v. Luschan, Staudinger on Fritsch's scheme of the human races. Dr E. doubts the simple hypothesis of three stem-races—white, yellow, black. The fusion of American Indians, Mongolians, and Malays is not so justifiable as F. thinks. Dr v. L. is quite unfavorable to F.'s scheme.

— Verwertung von Rassenmerkmalen für allgemeine Vergleichen. (Ibid., 1911, XLIII, 272-280, 4 figs.) F. emphasizes the fact that even the most striking racial characters are not absolutely constant (skull, skeleton, skin-color, eye-form, hair, etc.), but notes that this need not exclude their use in comparing the races of man. This point is discussed with special reference to hair-form (pp. 276-279) in Chinese and Hottentots. Differences that are of value as distinctions are often made of no value by pedantic devotion to averages, or by misinterpretation of variations.

Frizzi (E.) Der Miessche Schädelträger. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1911, XLII, 39-40, 1 fig.) Calls attention to the cranio-phor of Mies. See *Anat. Anz.*, 1888, III, 1-4.

Gales (R. L.) Christianity and language. (Oxf. & Cambr. Rev., Lond., 1911, No. 15, 73-85.) Treats of folk-speech about God and things Christian, Christian oaths (in medieval times "extraordinarily varied and flam-

boyant"), familiar speech in relation to Jesus, the impress upon languages of the events in his life and death, the church and its rites and ceremonies, the devil, etc.

v. Gall (Freih.) Die Herkunft unseres Schrift-Alphabets. (Hess. Bl. f. Volksk., Lpzg., 1911, x, 43-46.) Based on A. J. Evan's *Scripta Minoa* (Vol. 1, Oxford, 1909.) The primitive linear writing of the ancient Cretans is the ancestor of our alphabet through a North Semitic (spread by the Phenicians) modification of it by some Palestinian genius.

van Gennep (A.) Qu'est-ce que le totemisme? (Folk-Lore, Lond., 1911, XXII, 93-104.) Discusses the views of Frazer in his *Totemism and Exogamy*. Van G. agrees with F. in separating exogamy from totemism, but not in refusing the latter all religious significance. The difficulties of deciding what "totemism" really means are emphasized. See Lang (A.), Westermarck (E.).

van Ginneken (J.) Sprachwissenschaftliche Chronik. (Anthropos, St. Gabriel-Mödling bei Wien, 1911, VI, 345-366.) Critical review of the works of Dr Wilhelm Planert, particularly his *Handbuch der Namensprache in Deutsch-Südwestafrika* (Berlin, 1905), *Die syntaktischen Verhältnisse des Suäheli* (Berlin, 1907), *Die grammatischen Kategorien in ihrem Verhältnisse zur Kausalität, Eine Untersuchung am Malayischen* (ZDMG., Bd. 60), *Makroskopische Erörterungen über Begriffsentwicklung* (1910) from the point of view of comparative philology and psychogenetic linguistics, giving his own theories, etc., on the questions involved.

Giuffrida-Ruggeri (V.) La quistione dei pigmei e le variazioni morfologiche dei gruppi etnici. (Arch. p. l'Antrop., Firenze, 1910, XL, 289-315.) Treats of pigmies and the morphological variations of ethnic groups (views of Schmidt, Hagen, Stratz, Sanson, etc.), particularly the theory held more or less by Schmidt, Hagen, Klaatsch, etc., that the primitive human race (or *Urrasse*) is "a race corresponding to the infantile stage of more evolved ontogenetic development." According to G.-R., the

pigmies may be a primitive human group more or less ecumenic, but to consider them the basis of all others is going too far. The other characters, outside of small stature, are not so convincing, as, e.g., Schmidt thinks. The two types found by Hagen among the Kubu, and Bataks, are not, as he maintains, two human varieties, but the two extremes of a well-known oscillation. Pigmies and tall types are varieties of one and the same species of man, and one need not wonder at their having about the same proportions as the taller types, however much this fact may contradict the so-called fundamental biogenetic law.

Gordon (G. B.) The functions of the modern museum. (U. of Penn. Mus. J., Phila., 1911, II, 2-5.) Argues that "the principal function of the modern museum is to promote the increase of knowledge and the cultivation of taste." It is the instrument by which "human documents" are to be saved for the uses of science and of posterity. It is "from every point of a view, a necessary instrument in modern education."

Gray (J.) Sir Francis Galton, M.A., D.C.L., F.R.S., etc. (Man, Lond., 1911, XI, 33-34, portr.) Brief account of life (1822-1911) and works of "the father of eugenics." See Beddoe (J.)

— **John Beddoe, M.D., LL.D., F.R.S., F.R.C.P., etc.** (Ibid., 151-153, portr.) Brief account of scientific activities, with list of publications (1853-1910), of the late British anthropologist (b. 1826, d. 1911). His last work was an autobiography, *Memories of Eighty Years* (Lond., 1910). Dr B. was eminent as a physical anthropologist (stature, color of hair and eyes, craniology, etc.).

— The differences and affinities of paleolithic man and the anthropoid apes. (Ibid., 117-120, 1 fg.) Treats of dimensions of humerus, femur and tibia in Neandertal and Aurignac man, the gorilla, the orang, and the chimpanzee. According to G. "the Aurignac (and Galley Hill) man differentiated himself from the chimpanzoids at an earlier epoch than the Neandertal man separated from the gorilloids." The brachycephalic

racés of Asia may have developed from the orangoids. G.'s theory of the descent of man agrees with that of Klaatsch, except that the chimpanzee is substituted for the orang.

Guérard (A. L.) English as an international language. (Pop. Sci. Mo., Lancaster, Pa., 1911, LXXIX, 337-345.) Prof G. sees some difficulties in the progress of English and suggests that French "is stronger than most Americans believe." And "if French or English will not do, why not try Esperanto?"

Hahn (E.) Die Erkenntnis des heutigen Volkslebens als Aufgabe der Volkskunde. (Z. d. Ver. f. Volksk., Berlin, 1911, XXI, 225-233.) Discusses the knowledge of modern folk-life as the subject of folk-lore. Folk-lore is "ethnology applied to our own people." Important for folk-lore is the age of youth so closely connected with tradition.

— Die Entstehung der Bodenwirtschaft. (Scientia, Bologna, 1911, IX, No. 1, 139-153.) Discusses the origin of agricultural economy: The three-stage theory, the sex-division of labor, the rôle of woman in the development of agriculture, etc. In human history economic work has been furnished most often by woman, in the beginning where only human labor has been present,—"hoe-culture," "gardening," etc., as with the modern European peasant woman today in certain areas. Plough-culture means the addition of other than human labor,—that of domestic animals.

Harlan I. Smith: Explorer in archeology. (Amer. Museum J., N. Y., 1911, XI, 301-302.) Outlines past activities of Prof. Smith, recently appointed Archeologist to the Canadian Government and Curator of the Victoria Museum.

Harrington (J. P.) Franz Nikolaus Finck. (Amer. Anthropol., Lancaster, Pa., 1910, N. S. XII, 724-728, portr., bibl.)

Hertel (J.), Bolte (J.) u. Andrae (A.) Zur Sage von der erweckten Scheintoten. (Z. d. Ver. f. Volksk., Berlin, 1911, XXI, 282-285.) Cites additional literature concerning the tale of the awakened dead woman, from India, Italy, Spain, Germany, France, etc.

Hervé (G.) Un cas de bipartition com-

- plète du basioccipital, le basiotique d'Albrecht découvert (otosphénal) par Étienne Geoffroy Saint-Hilaire. (Rev. Anthropol., Paris, 1911, XXI, 98-101, 1 fig.) Cites a case of complete bipartition of the basi-occipital (Albrecht's *basiotique*) and points out that the peculiarity had been already observed and named by St Hilaire,—*otosphénal*,—in his *Philosophie anatomique*.
- Le professeur Alexandre Schenk. (Ibid., 43-44.) Brief account of life and activities of the Swiss anthropologist (1874-1910).
- Charles Daveluy. (Ibid., 241-244, portr.) Sketch of life and scientific activities of C. Daveluy (1829-1911), assistant director of the École d'Anthropologie 1900-1910, honorary director 1910-1911. He was a specialist in the Semitic languages.
- Hoernes (M.)** Die ältesten Formen der menschlichen Behausung und ihr Zusammenhang mit der allgemeinen Kulturentwicklung. (Scientia, Bologna, 1911, X, No. 3, 132-142.) Treats of cave-dwellings, round-dwellings, four-cornered houses (megaron-type, etc.) in various parts of the world, their evolution, relation to one another, etc. Tree-houses and dwellings in hollow-trees can never have been universal primitive forms of habitation. Cave-dwelling, more extended in use and distribution, came nearer being such. The late neolithic hunting tribes of the close of the glacial age had both caves and huts,—the latter of the four-cornered type, for the round-dwelling comes later, and when met with among hunter-peoples is open to the suspicion of having been borrowed from other cultures. Certain types of dwelling have apparently grown up under controlling influences of a local environment. Independent invention is not absolutely to be rejected here and there.
- von Hornbostel (E.)** Über ein akustisches Kriterium für Kulturzusammenhänge. (Z. f. Ethnol., Berlin, 1911, XLIII, 601-615.) Treats of the physical-acoustical (measurement of tones) as a criterion of culture-relations. Investigates in this way the question whether the African xylophone is autochthonous or imported from southeastern Asia, and the question of the origin and distribution of the pan's pipe. The results favor introduction of the xylophone from southeastern Asia, and of culture-relations in the matter of the spread of the pan's pipe.
- Hough (W.)** Edward Palmer. (Amer. Anthropol., Lancaster, Pa., 1911, N. S. XIII, 173.)
- Jacoby (A.)** Der Ursprung des Judicium offae. (Arch. f. Religsw., Lpzg., 1910, XIII, 525-566.) Treats of the origin of the *judicium offae* (ordeal by which the accused had to swallow a quantity of bread or cheese, or be considered guilty). J. rejects the origin offered by F. Patella in his *Le ordalie*, from India, and Kober's theory of provenance from England, and seeks to show that the custom is of Christian origin, and stands in certain relationship with the religious and other ceremonials of the eucharistic type. See also p. 634.
- Janiewitsch (J.)** Totenmaske bei den Wogulen. (Ibid., 626.) Note on the covering of the face with deer-skin, regarded by some as a death-mask,—this is the opinion of Wisocki (1908).
- Karutz (—)** Über Kinderspielzeug. (Z. f. Ethnol., Berlin, 1911, XLIII, 237-239, 5 figs.) Treats of toys of the type of the "bean-shooter" (American Indian, African negro, North Germany) and "buzzer" (American Indian, Europe, Africa),—these are possibly almost universal in their distribution. A pop-gun from Togo is also figured and described. (Koch reports it also from Brazil.)
- Kelsey (F. W.)** The tragedy at Cyrene. (Bull. Amer. Arch. Inst., Norwood, Mass., 1911, II, 111-114, portr.) Sketches life and activities of H. F. De Cou, the archeologist, killed by Arabs, March 11, 1911.
- Kluge (F.)** Aufgabe und Methode der etymologischen Forschung. (Neue Jahrb. f. d. Klass. Alt., Lpzg., 1911, XXVII-XXVIII, 365-376.) Discusses, with numerous examples, the field and method of etymological investigation, particularly in German and related languages.
- Zur Geschichte des Brutofens. (Mitt. d. Anthr. Ges. in Wien, 1910, XL, 195-196.) Notes on the history

of the incubator for hatching hens' eggs. The German word *Brutofen* dates only from the 18th century. The evidence traces the invention itself back to ancient Egypt.

Kroeber (A. L.) The morals of uncivilized peoples. (Amer. Anthropol., Lancaster, Pa., 1910, N. S. XII, 437-447.)

Kunike (H.) Das sogenannte "Männerkindbett." (Z. f. Ethnol., Berlin, 1911, XLIII, 346-563.) Treats, with bibliography (pp. 560-563), of the literature concerning the *couvade* in Europe (Mediterranean region), Asia (China, Miaotse; India, Dravidians), Indonesia and Polynesia (Island of Buru; Dayaks of Borneo), Africa (Congo country), America (Island Caribs, Caribs of mainland, Arawaks and other tribes of Venezuela, Guiana, Brazil, etc.; some tribes of New Mexico and California). Northern South America seems to be "the classic land of the *couvade*,"—there are two other notable *couvade*-areas, one in southeastern Asia, the other in southwestern Europe (cf. the Basques). The author warns against unjustifiable generalization. There are two types of the *couvade*, one of which is possibly an *imitatio naturae*, a *couvade* proper; the other (the South American sort) may in some cases be explained as a "temporary union with the father" for the child,—or something very like it. This may have been connected with the transition from matriarchy to patriarchy. Possibly type first has grown up out of type second.

de Lanessan (J. L.) Le transformisme et le créationisme pendant le Moyen Age et la Renaissance. (Rev. Anthropol., Paris, 1911, XXI, 197-216.) Sketches the history of the doctrines of transformism and creationism during the Middle Ages and the Renaissance: St. Augustine, the Arabs, Italian and French anatomists, Servetus, Harvey, Borelli, P. Belon, B. Palissy, van Helmont, etc.

Lang (A.) Totemism and exogamy. (Folk-lore, Lond., 1911, XXII, 91-93.) Treats of Frazer's theories, etc. and Mr Thomas' review of Frazer's work. L. holds that "the present Arunta method of obtaining

totems is not early, but recent, and has not yet wholly destroyed the usual method by which each totem is confined to a single phratry." See van Gennep (A.), Westermarck (E).

Linard (J.) Le monothéisme primitif d'après Andrew Lang et Wilhelm Schmidt. (Rev. de Philos., Paris, 1911, Nos. 9-10, 390-416.) Résumés and discusses recent publications of Lang and Schmidt relating to "primitive monotheism."

Lowie (R. H.) A new conception of totemism. (Amer. Anthropol., Lancaster, Pa., 1911, N. S. XIII, 189-207.)

von Löwis of Menar (A.) Nordkaukasische Steingeburtssagen. (Arch. f. Religsw., Lpzg., 1910, XIII, 509-524.) Treats of North Caucasian parallels of the Phrygian myth of the birth of man from stones, etc. Abstracts of such myths from the Kabardians, Chechenzes, Ossetes, etc., are given,—these are in addition to those recorded by N. S. T. in the *Etnograficeskoje Obozrènije* for 1908. These tales are characterized by the most animated and objective telling of the process of birth from the stone. In one tale a dream-motive appears; another interesting feature is the fecundation of the stone by human semen,—the magic stone is assigned female-anthropomorphic qualities, etc. Comparisons with myths from Asia Minor, with certain myths regarding Adam and Eve, the origin of Anti-Christ (e. g. story of Armilus), the Haitian myth of the four brothers, etc.

MacCurdy (G. G.) Anthropology at the Providence meeting, with Proceedings of the American Anthropological Association for 1910. (Amer. Anthropol., Lancaster, Pa., 1911, N. S. XIII, 99-120.)

Machabey (A.) Un point d'histoire musicale. (Revue Musicale, Paris, 1911, XI, 88-93.) Emphasizes the value of the "gnostic papyri" for the interpretation of the history of music. Interesting, e. g., are the correspondences of the vowels to divinities, planets, cardinal points, notes of the musical scale; the musical translation of magical formulae; Oriental origin of certain aspects of the Christian liturgy; general employ-

ment in the Orient and in Egypt of a pre-Christian heptatonic gamut.

Maeterlinck (L.) Folklore et gastronomie. (Volkskunde, Gent, 1911, XXII, 208-210.) Proposes a section of folk-foods and folk-cookery for the Gent exhibition of 1913.

Mahoudeau (P. G.) La place zoologique de l'homme. (Rev. Anthropol., Paris, 1911, XXI, 365-382.) Discusses the place of man in the animal series. Traditions of primitive peoples as to animal ancestors; opinion of ancient Greeks, Linnaeus, Buffon, Tyson, Lamarck, Saint-Hilaire, de Quatrefages, Pruner-Bey, Letourneau, Dally, Huxley, Broca, etc. Modern opinion seems to be that "man is simply a species of the anthropomorphic type," or, as La Mettrie said in the 18th century and Friedenthal repeats in the 20th, "man is a species of ape."

Meillet (A.) Différenciation et unification dans les langues. (Scientia, Bologna, 1911, IX, No. 2, 402-419.) Discusses the tendencies toward differentiation (local innovations, sex distinctions, professional variations, religious differences,—the Todas, numbering but 800 souls, have three special religious languages, an *argot*, and a social dialect; changes due to isolation, removal of restraint as in case of break up of Roman empire, substitution by conquest, race-contact), and unification (spread of languages by conquest, extension of culture, etc.; creation of common tongues within a given area, e. g., modern French, German, English; influence of literature, etc.; unity of language not necessarily implies unity of race-origin). The tendency toward unity of speech where unity of civilization exists is very strong, and increases with modern progress.

Mercante (V.) Florentino Ameghino. Su vida y sus obras. (Arch. de Pedag., La Plata, 1911, IX, 93-132, portrait. Sketch of the life, scientific activities, publications (bibliogr., pp. 113-123), funeral, etc., of F. Ameghino (1854-1911), the celebrated Argentinian paleontologist and anthropologist.

Mogk (E.) Volkstümliche Sitten und Bräuche im Spiegel der neueren religionsgeschichtlichen Forschung.

(Neue Jahrb. f. d. Klass. Alt., Lpzg., 1911, XXVII-XXVIII, 494-505.) Treats of folk-lore and folk-customs from the point of view of comparative religion and ethnology. Dr M. recognizes a primal period of vitalism (fetish, magic), a next stage of soul-belief (spirits, ancestor cult), a third stage (anthropomorphism, man-like deities, temples, statues, etc.). The Teutons when they appeared in history were in this third stage, but possessed also much of earlier origin.

Morselli (E.) Etnologia ed etnografia. (Arch. p. l'Antrop., Firenze, 1911, XLI, 13-39.) Discusses the significance and relations of ethnology and ethnography as divisions of anthropology according to various authorities (Prichard, Hovelacque, von Hellwald, Ratzel, E. Schmidt, R. Martin, Achelis, Günther, Kaindl, Tylor, Brinton, M. Antón, De Hoyos Sáinz, Papillault, etc.). According to Prof. M., *ethnology* is "the study of races understood and treated from a point of view predominantly naturalistic or zoological"; and *ethnography*, "the study of peoples considered rather from a geographical-historical aspect."

de Mortillet (A.) Survivance usuelle de la pierre. (Rev. Anthropol., Paris, 1911, XXI, 81-97, 6 fgs.) Treats of three phases of the survival of the use of stone: Persistence (the more or less prolonged real employment), habit and atavism, tradition; the survival of stone weapons (e. g. axes among vikings, Saxons, etc.), stone tools (harrow used in Rumania 25 years ago had stone "teeth,"—cf. the classic *tribulum*; stone saws in bronze age; hafted stone used to bark trees in Ardennes as late as 1858), etc.

Niceforo (A.) Contributo allo studio della variabilità di alcuni caratteri antropologici. Riv. di Antrop., Roma, 1911, xv, 41-58.) Treats of the variability of anthropological characters: Methods and considerations of technique (pp. 41-53), variability and age, left and right, cranial measurements, etc. The order of greatest variability is weight, abdomen, thorax, limbs (upper and lower), trunk, head. The variability of stature is comparatively small. A

composite anthropometric measurement is less variable, in general, than each of its components. A minimal variability is given by the circumference of the skull and by capacity. The variability of the frontal bone is great.

Nilsson (M. P.) *Der Ursprung der Tragödie.* (Neue Jahrb. f. d. Klass. Alt., Lpzg., 1911, XXVII-XXVIII, 609-642.) First part, treating of the various theories as to the origin of tragedy (Aristotle, the ethnological hypothesis, Ridgeway, Schmid, Dieterich, the mourning hypothesis), particularly the theory of its origin from mourning, which is the view adopted by the author and discussed at some length (pp. 618-642).

Paolo Mantegazza. (Arch. p. l'Anrop., Firenze, 1910, XL, 483-500, portr.) Proceedings of special meeting in memory of P. Mantegazza, the well-known anthropologist, psychologist, etc. Addresses on his life, activities, and publications by Modigliani, Giuffrida-Ruggeri, Mochi, Loria.

Papillault (G.) *Galton et la biosociologie.* (Rev. Anthropol., Paris, 1911, XXI, 56-65, portr.) Treats of life, scientific activities, and publications of Sir Francis Galton (1822-1911), the "father of eugenics."

Patten (S. N.) The laws of environmental influence. (Pop. Sci. Mo., Lancaster, Pa., 1911, LXXIX, 396-402.) According to Prof. P., the actual problems of today are problems of degeneration,—“we must get rid of the subman before we can rise to the superman's level”; and “the subman is made by environment as truly as the superman will be made by heredity.”

Peacock (M.) Religious dancing. (Folk-Lore, Lond., 1910, XXI, 515.) Note on heathen cultus-dances surviving in Christian lands (e. g. the Bacchic performances in connection with the Madonna in the Posili grotto near Naples on the night of the 7th-8th Sept.).

Pearson (K.) On the value of the teachers' opinion of the general intelligence of school children. (Biometrika, Cambridge, 1910, VII, 542-548.) From consideration of the tables and reductions of H. Gertrude Jones

(data are from schedules filled in by over 20 Aberdeen teachers concerning 249 boys from 4 different schools, ages 6 to 14,—in groups according to excellent, good, moderate, dull), Dr P. concludes that there is “a substantial correlation between teachers' estimate of general capacity and examination test.” Thus such estimate “is not a purely idle character, wholly valueless owing to the personal equation of the teacher.”

Peirce (G. J.) Civilization and vegetation. (Pop. Sci. Mo., Lancaster, Pa., 1911, LXXIX, 328-336.) Points out great destruction of vegetation due to agriculture, fires, certain forms of industry, smoke, etc. Foresees establishment of new balance, through improved methods of manufacture, etc.

Perdrizet (P.) La miraculeuse histoire de Pandare et d'Echédore, suivie de recherches sur la marque dans l'Antiquité. (Arch. f. Religsw., Lpzg., 1911, XIV, 54-129, 1 pl.) In connection with the story of Pandarus, the Thessalian, and the transference of the stigmata on his forehead to Echedorus, the author discusses in detail the meaning, etc., of *stigmata*, *grammata*, *marks* and *signs*, *tattooing*, *signaculum* of confirmation, mark of the *miles Christi*, sign of the hand and marked hands, the military sign, etc.—cauterization, scarification, tattooing in various forms and fashions to mark slaves and property, as a religious token, as a mark of soldiers, etc. Branding has but recently disappeared from the penal codes of Christianity. Tattooing was much in vogue in pre-Hellenic Greece, but not favored in classic times. Marking cattle by branding was wide-spread in antiquity. Slaves and recruits were often “marked” (the military mark was of religious origin in all probability, a special variety of the religious stigmata, and was derived from Syria). The text of the story is from the stelæ of Epidaurus. This monograph contains much valuable information.

Pessler (W.) System der Ethno-Geographie. (Mitt. d. Anthropol. Ges. in Wien, 1910, XL, 191-194.) Outlines the matter of ethno-geography: (1) Somatic (body and parts, organs,

etc.), (2) mental, (3) linguistic, (4) material culture (house, implements, utensils, etc.). There are three primary ethnogeographical questions: How is each particular folk-character distributed, both with regard to its external and its internal limits? How old are the limits? What are the relations to one another of the limits of folk-characters, and how are coincidences and deviations to be explained?

Pfeiffer (L.) Beitrag zur Kenntnis der steinzeitlichen Fellarbeitung. (Z. f. Ethnol., Berlin, 1910, XLII, 839-895, 110 fgs.) Detailed discussion of the preparation of skins in the stone-age, the implements, etc., employed, the further uses of the prepared skin, leather, etc. The subject is illustrated by numerous references to the finds at Schussenried, Lindenthal cave, Taubach, Krems, in Scandinavia, etc., and to the Eskimo and American Indians. The so-called "woman's knife" and its ancient representatives are considered at length and a list given (pp. 889-895) of places (pre-historic) and modern tribes, etc., among which the "woman's knife" and certain other types have been found.

Poniatowski (S.) Über den Wert der Indexklassifikation. (A. f. Anthrop., Brnschw., 1911, N. F. X, 50-54.) After a historical sketch of the classifications of cephalic indices and a discussion of their value, P. concludes that "the abolition of index-classification would mark a great step in advance in anthropology." Literalism in the use of such class-terms has led to very many errors; so, too, the dependence upon averages.

Proceedings of the Anthropological Society of Washington. (Amer. Anthrop., Lancaster, Pa., 1911, N. S. XIII, 313-319.)

Puccioni (N.) Ricerche sui rapporti di grandezza tra corpo e ramo ascendente nella mandibola. (Arch. p. l'Antrop., Firenze, 1911, XLI, 83-152, 6 fgs.) Treats of the relations in size between the body and the ascending ramus of the lower jawbone in skulls of numerous races and peoples, in children and anthropoids. P. considers that there exist in these relations "ethnic differences indicating true ethnic mandibular types"; the

"fossil" jawbones of Europe are morphologically one with those of modern man; those of the anthropoids present a morphology different from that of man; the jawbone of women and of children have certain characters in common and they are markedly different from those of adult males. Six ethnic types are noted: Caucasoid (finest), Australoid, Mongoloid, American, Negroid and Hottentot. The Australoid, from one side, the American from another, are near the Caucasoid; the Hottentot and the Mongoloid farthest from it; the Negroid occupies a central position.

Reche (O.) Längen-Breitenindex und Schädelänge. (A. f. Anthrop., Brnschw., 1911, N. F. X, 74-90, 7 fgs.) Discusses in detail, with tables of measurements, etc., the cephalic index and length of skull (a new index, the length-index of the occiput, is introduced, by which "it is possible to distinguish short and long skulls without reference to measurement of breadth,"—low indexes indicating skulls with short and high indexes skulls with long occiput).

Risley (H.) Presidential Address. The methods of Ethnography. (J. R. Anthrop. Inst., Lond., 1911, XLI, 8-19.) Gives account of experiences with Santals and Bhumijs and efforts to secure an anthropological survey of India (results since 1901),—very much has been done in the way of anthropometry. The intention of the Government was that the ethnographic portion of the survey should be finished in about five years at a cost of £10,000, but delays and interruptions have taken place. Many valuable monographs have already been published.

Rivet (P.) Gaspar Marciano. (J. Soc. d. Amér. de Paris, 1910 [1911], N. S. VII, 259-260.) Brief account of life and works of Dr Marciano (1850-1910), the Venezuelan anthropologist and archeologist, known for his studies of the history and pre-history of the Indians of this region. At the time of his death he was preparing a *Histoire précolombienne du Vénézuéla*.

Romagna-Manoia (A.) Sulle variazioni delle docce dei seni venosi poste-

riori della dura madre. (Atti d. Soc. Rom. di Antrop., Roma, 1911, xvi, 137-141, 4 fgs.) Treats of the variations of the ducts of venous sinuses of the *dura mater*, with particular reference to Le Double's *Traité des variations des os du crâne de l'homme* (Paris, 1903), etc. The relation between the development of the osseous skull and that of the endocranial arterial circulation is probably equivalent to that existing between the development of the osseous skull and the posterior venous sinuses of the *dura madre*.

Rutot (A.) Essai sur les origines et sur le développement de l'humanité primitive. (Rev. de l'Univ. de Bruxelles, 1911, 241-276.) Discusses the origin and development of man and the varieties of man, in prehistoric Europe in particular. R. recognizes two human types the *Homo primigenius* (older, more homogeneous) and the *Homo sapiens* (later, heterogeneous). The first dolichocephalous, prognathous, with retreating forehead and chin, no longer having living representatives; the second dolichocephalous, mesaticephalous, or brachycephalous, with well-developed forehead and chin, etc., complicated and diversified in its evolution, influenced by *métissages*, presenting high and modern characters often preserved in the races of today. The oldest precursor of man and the anthropoids was probably a late Eocene development from the Prosimians, which gave rise to two branches leading on the one hand to the modern Gibbons and on the other to the *H. primigenius*. The oldest of the monkeys properly so-called, the *Oreopithecus*, dates from the lower Pliocene. Up to the close of the Quaternary the *H. primigenius* was the only representative of the human race. Pre-eolithic and eolithic implements are recognized by Rutot. After this came the *H. sapiens* and the improvement of human intelligence and culture down to the present.

Rutz (O.) Der Gemütsausdruck als Rassenmerkmal. (Anthropos, St Gabriel-Mödling bei Wien, 1911, vi, 147-173, 302-317, 8 fgs.) According to Dr R. every individual possesses a musculature revealing itself in the

whole bodily posture and constituting the expression of type of temperamental life,—speech, music, song. There are 4 such types (each with a "cold" and a "warm" variety),—Teutonic, Italian, French, and another not yet practically in evidence. These are discussed in detail, with examples from the literature of various European peoples. The application of these types to Asiatic, African, and American native peoples is also briefly considered. Hindus and Japanese belong to the Italian type, as do the Annamese; Mongols to the French type; certain African peoples and Malays to the French type; Australians and South Sea Islanders to this type also, together with the American Indians.

Sanctity of tabu (The). (Open Court, Chicago, 1911, xxv, 155-175, 22 fgs.) Treats of the *tabu* of animals (the *tabu* remains often when the reason for their holiness has long disappeared). The Semitic *tabu* of swine, ancient Greek sacrifice of pig in the Elusinian mysteries, the Thesmophoria, etc.; the bear among the Ainu, certain American Indian tribes; the fish in Oriental and ancient classical mythology, among the Polyynesians, Melanesians, American Indians, etc. The inheritance of our religion from pre-Christian cults is very great.

Schüick (A. C.) Das Schulterblatt des Menschen und der Anthropoiden. (Mitt. d. Anthr. Ges. in Wien, 1910, xl, 231-237, 9 fgs.) Treats of the form of the shoulder-blade, ossification, dimensions, angles, indices, *spina*, etc., in man and the anthropoids. The most removed from man, in all respects is the gibbon. The scapular index of the chimpanzee approaches nearest that of man.

Scripture (W.) The sounds of "ch" and "j." (Pop. Sci. Mo., Lancaster, Pa., 1911, lxxix, 350-354, 6 fgs.) Based on data from a voice-recording apparatus. The conclusion reached is that "ch (č) and j (J) are to be recognized as individual sounds quite distinct from the compound sounds *tsh* and *dsh*."

Sera (G. L.) Un nuovo orbitostato. (Atti d. Soc. Rom. di Antrop., Roma, 1910, xv, 309-312, 2 fgs.) Describes a new orbitostat, an improvement on

that of Broca, adapted to quicker use, and easier to manipulate.

Sergi (G.) Paolo Mantegazza. (Ibid., 423-425.) Brief appreciation of scientific activities, publications, etc.

— Uno strumento per misurare nel cranio umano l'altezza auricolo-bregmatica. (Ibid., 1911, XVI, 143.) Figures and describes an instrument for measuring the auricular-bregmatic height of the skull.

— Francis Galton. (Ibid., 179-181.) Brief account of publications, scientific activities, etc.

— **Ottolenghi (S.) e Montesano (G.)** Cartella biografica per minorenni corrigendi. (Ibid., 59-73.) Gives (pp. 66-73) a schedule for the examination-record of juvenile offenders, containing somatic, psychological, experimental, and medical-clinical sections, compiled by the three authors.

— (S.) Variazioni di sviluppo del lobo frontale nell'uomo. (Ibid., 1910, XI, 361-372.) Treats of the development of the frontal lobe in Herero, Hindus, Javanese, Japanese, Sudanese, and Ovambo (measured by the author) compared with Germans (Tedeschi) and Italians (Chiarugi),—also Italian new-born infants. According to Dr S., the relative development of the frontal lobe has a special formula for each ethnic group, particularly if we consider the lobe as divided into two zones, upper and lower. The predominance in the development of the frontal lobe over the parieto-occipital does not suffice to distinguish man from the primates or higher from lower human races. The progressive elements of the human brain must be sought in other morphological (macroscopic or microscopic) characters.

— Sui solchi temporo-occipitali inferiori nel cervello dell'uomo. (Ibid., 1911, XVI, 123-131.) Treats of the low temporal-occipital sulci of the brain in the anthropoids, in the Herero, etc.

Seyffert (C. A.) Das Messer. Eine kulturhistorisch-ethnographische Skizze. (Archiv f. Anthrop., Brnschw., 1911, N. F. X, 91-150, 9 pls., 7 fgs.; Bibl., 150 titles.) This monograph on the culture-history and ethnography of the knife ("one of the primitive possessions of man") treats of knives

of animal materials (teeth, claws, nails; horn, bone, etc.; shell) of vegetable material (wood, bamboo), of mineral, etc. (stone, flint, obsidian, slate, glass), of metal (copper, bronze, iron,—prehistoric and modern; the knife as weapon among modern peoples (dagger, throwing-knife, for striking or cutting, sword-knives, etc., hunting-knife); the knife as tool and implement (in cult and ceremony; sacrificial and circumcision knives, etc.; knives for cutting, whittling, shaving, "woman's knife"). The knife is widespread, "uralt," and some of its forms have been independently evolved in different regions of the globe. Knives survive in ritual and cult use, when they have disappeared from ordinary employment.

Shufeldt (R. W.) Nakedness and public morality. (Amer. J. Dermat., St. Louis, 1911, XV, 596-601, 3 fgs.) Résumés and discusses Dr Havelock Ellis' chapter on "Sexual Education and Nakedness" in his recent work *Sex in Relation to Society*. Advocates "the accustoming of adults to the sight of the nude form and inculcating in them the esthetic sense of its beauty, its value, and its power to elevate the entire nature of man, and act as a spur to his achievement in all that pertains to refinement and morality,"—and letting this knowledge pass to the children.

Simmel (G.) Der Begriff und die Tragödie der Kultur. (Logos, Tübingen, 1911, II, 1-25.) S. concludes that, unlike the old Franciscans, who declared of themselves that *nihil habentes, omnia possidentes*, the men and women of rich and overburdened civilizations must say of themselves *omnia habentes, nihil possidentes*.

Smiley (J. K.) Religious sacrifices. Open Court, Chicago, 1911, XXV, 96-122.) Treats of origin, development, and decline of this custom. Primitive peoples (Indonesians and Polynesians, Africans, American Indians), civilized peoples of antiquity, Japanese, Chinese, etc., are referred to. S. believes that sacrifice grew up in connection with spirit-lore,—human and animal both.

— Idols and fetishes. (Ibid., 455-470, 540-571, 7 fgs.) Treats in similar fashion the question of idol-wor-

ship, fetishism, etc. S. believes that "idolatry and fetishism . . . even in the most diverse parts of the world . . . are essentially the same, both in their origin and character." They are, indeed, "merely objects for spirits to inhabit." According to S., idols "probably developed in the middle stages of savagery, and abounded in the higher stages of savagery, and on the lower levels of civilization; as intelligence increases they are discarded." Idolatry, unknown to savages, will disappear with a high civilization.

Sollas (W. J.) The evolution of man. (Scientia, Bologna, 1911, IX, No. 1, 118-138.) Treats of Magdalenian, Solutrean, Mousterian man and their relations to modern man,—the development of skull and brain are considered in particular. According to Dr S., "the primitive inhabitants of France were distinguished from the highest civilized races, not by a smaller, but by a larger cranial capacity; in other words, as we proceed backwards in time the human brain increases rather than diminishes in volume." At the same time "as we proceed backwards man departs farther from the ape in the size of his brain, but approaches nearer to the ape in the characters of his bodily framework." There is a serial relationship in the matter of brain between "the ancestral lemurs, the lower catarrhine monkeys, the man-like apes, and, finally, man himself." Human evolution was accomplished, probably, "under the influence of severe competition," but "man seems to have attained, at a comparatively early stage, the full powers of his intellect," and "his subsequent advance has been due less to its continued development than to its constant exercise, and especially to the perfection of speech, its great instrument." Even since its first appearance the human race "has given birth to great discoverers and great discoveries."

Stratz (C. H.) Grösse und Proportionen der menschlichen Rassen. (Archiv f. Anthropol., Brnschw., 1911, N. F., X, 226-232, 4 fgs.) Discusses stature and bodily proportions in the protomorphic race (6 to 7 head-

heights; excessive length of arms), black race ($6\frac{1}{2}$ to $7\frac{1}{2}$ head-h., excess of arm and leg-length), yellow race ($6\frac{1}{2}$ to $7\frac{1}{2}$ head-h., short leg-length), white race (7 to 8 head-h., normal proportions). On p. 231 is given the photograph of a fisher-maiden of the Island of Urk, with a stature of 1,808 mm., head-height 196 mm., giving a proportion of 9.2 head-heights,—a unique measurement.

Strauch (C.) Geschlechtsteile eines Zwitter. (Ztschr. f. Ethnol., Berlin, 1911, XLIII, 140.) Brief note on sex-organs of hermaphrodite (passed for woman).

Toldt (C.) Emil Zuckerkandl. (Mitt. d. Anthr. Ges. in Wien, 1911, XLI, 154-156.) Sketch of life and scientific activities, publications, etc., of the anthropologist, E. Zuckerkandl (1849-1910). His more important works related to craniology and physical anthropology.

— Augustin Weisbach. (Stzgb. d. Anthr. Ges. in Wien, 1910-1911, 9-11.) Brief sketch of scientific activities of Dr A. Weisbach, the jubilee of whose doctorate occurred Feb. 9, 1911. W. was the first systematic anthropologist in Austria. He devoted himself also to craniology in particular.

Tschöcke (A.) Die Entstehung der Unsterblichkeitslehre. (Ztsch. f. Relig. Psych., Leipzig, 1911, v, 1-24.) Attempts to give a "genetic" theory of the origin of the belief in immortality. The Vedda treatment of the dead represents the lowest stage; the burial-ceremonies of the South African Bushmen come next; the cult-acts of the Wadjagga, etc., are higher still, etc.

Verneau (R.) Le Dr F. Delisle. (L'Anthropologie, Paris, 1911, XXII, 243-244.) Brief account of life and works of Dr F. Delisle (d. March, 1911), author of several works on cranial deformation, on the stone-age in the Congo, on the orang-utangs of the Jardin d'Acclimatation, etc.

— Alphonse Pinart. (Ibid., 244-245.) Brief sketch of life and works of A. Pinart (1852-1911), Americanist, author of numerous articles, monographs, etc., on the natives of Alaska and the Aleutian Is., the Indian tribes and languages of Panama, etc.

— Le colonel Duhousset. (Ibid., 245-246.) Brief account of scientific labors of Col. Duhousset (1823-1911), author of various anthropological articles on the tumuli and gipsies of Persia, the Kabyles, etc.

Vignoli (T.) Sulla antropologia sociale. (Rend. R. Ist. Lomb., Milano, 1911, II. S., XLIV, 226-229.) Compares the internal and external dynamics of animal and human societies,—e. g. the garden spider, etc. The author's book on this subject is soon to be published.

Vinson (J.) La grammaire. (Rev. Anthropol., Paris, 1911, XXI, 4-17.) Treats of *grammar* as "the study of the elements of language: Phonetics, morphology, semantics, syntax." According to V., "with a grammar thus methodically made, the theoretic or practical study of any language would be very easy," and character even of the speech of the Martians could be outlined. A study of the *Handbook of Indian Languages* recently published by the *Bureau of American Ethnology* would, doubtless, modify some of the author's ideas as to the character of certain languages.

Virchow (H.) Stand der Rudolf Virchow-Stiftung für das Jahr 1910. (Z. f. Ethnol., Berlin, 1910, XLII, 982-987.) Through the Virchow Foundation a part of the finds of H. Schmidt at Cucuteni (Rumania) have been made over to the prehistoric section of the Museum für Völkerkunde. From the expedition of Hr Hantzsch some 100 ethnological specimens from Baffin Land have been received and loaned to the Museum. Grants have been made to Hr Lehmann-Haupt for aid in publishing his work on ancient and modern Armenia; Dr S. Sergi for his monograph on Abyssinian skulls; Hr M. Mayer for a work on South Italian Antiquities; Dr E. Cartailhac for the exploration of the Velede cave near Nuttlar, Westphalia; Dr T. Kluge for investigation of the Lazic and Suanic languages of Caucasia; Hr Kohl of Worms for further excavations of neolithic sites in the Palatine; Dr Neuhauss for the publication of his work on New Guinea; and Dr R. R. Schmidt for travels in Europe and N. Africa to study the paleolithic age in those regions.

Wead (C. K.) Music and science. (Bull. Philos. Soc. Wash., 1910, xv, 169-187.) Treats of primitive, ancient Greek, and modern music. Four stages in the development of musical scales are recognized: Primitive (no more indication of scale than in sounds of birds, animals or nature); stage of implements mechanically capable of furnishing a scale; stage of theoretical melodic scales (Greek, Arab, Chinese, Hindu, Medieval, etc.); stage of the modern harmonic scale and its descendant, the equally-tempered scale. Though overlapping, even in the same locality, these four stages "correspond, in a rough way, to the recognized four culture-stages, namely: the savage, barbarous, civilized, and enlightened."

Weatherly (U. G.) A world-wide color-line. (Pop. Sci. Mo., Lancaster, Pa., 1911, LXXIX, 474-485.) According to Prof. W., "the color line is evidence of an attempt, based on instinctive choice, to preserve those distinctive values which a racial group has come to regard as of the highest moment to itself," and "the fact that it is always the lighter race that puts the taboo on the colored, and that the latter is everywhere eager to mix with the whites, is only an evidence of the general trend of choice towards the higher efficiency of the white race." The color problem is not peculiar to America,—"racial characteristics are the accompaniments rather than the cause of lack of adjustment." The negro is "pliable and imitative" and "tends to take on the psychic tone of the dominant culture." Color prejudice, in the last analysis, "is based on cultural difference more than on the degree of pigmentation." The worst aspects of race animosity are eliminated by "narrowing the gap between the actual cultural status of the races."

Webster (H.) Rest days: a sociological study. (Univ. Stud., Lincoln, Neb., 1911, XI, 1-158.) Treats, with abundant references to the literature of the subject: Periods of abstinence at critical epochs (Hawaiian *tabu* days, Dayak *lali* days, Assamese *genna* days); periods of abstinence after a death and on related occasions; periods of abstinence at sacred times and seasons (holy-days and *quasi-*

holidays in higher and lower culture); periods of abstinence connected with lunar phenomena (lunar superstitions and taboos, lunar months and weeks, the hebdomadal cycle); the Babylonian "evil days" and Sabattu (the "evil days, the cult of seven, and the planetary week, Babylonian lunar weeks, taboos observed on the "evil days," the Sabattu); the Hebrew Sabbath (the Sabbath in the Old Testament, the Sabbath as a lunar festival, taboos observed on the Sabbath); periods of abstinence at unlucky times and seasons (conception of unluckiness, unlucky days in lower and higher culture). Belief in days lucky and unlucky "has operated, like other superstitions to retard the development of mankind," but, "nothing is more interesting than the contemplation of that unconscious though beneficent process which has converted institutions based partly or wholly on a belief in the imaginary and the supernatural into institutions resting on the rock of reason and subserving human welfare." Tabooed and unlucky days originate often in gross superstition, but "sooner or later, they acquire a social significance and may then be perpetuated as the primitive holidays long after their earlier meaning has faded away." The author is of opinion that "the passage of the holy day into the holiday, beginning in the lower culture, promises to reach its culmination in the thorough secularizing of all the great festivals of the Christian year." Prof W. intends shortly to issue this interesting and valuable monograph in amplified form.

Weinreich (O.) Engastirmythen. (Arch. f. Religsw., Lpzg., 1910, XIII, 622-623.) Notes on ventriloquism myths, with reference to Rabelais and his authority for certain statements, C. Rhodiginus in his *Lect. Antiq.* (1517).

— Das Mirakel vom zerbrochenen und wieder geheilten Gefäss. (Hess. Bl. f. Volksk., Lpzg., 1911, x, 65-87.) Well-documented study of the wonder-tale of the broken and restored vessel. The Greek legend of the fourth century B. C., the

various Christian legends (oldest in Gregory of Tours; Gregory the Great; St. Benedict; in iconography, —S. Aretino, J. Mostaert, etc.; St. Nonnosus; Bishop Marcellinus; St. Brigitta; St. Fridolin; St. Odilo of Cluny; Pope Leo IX; St. Guido; C. v. Heisterbach; St. Petrosus; told of St. John the evangelist, by Jacobus de Voragine, etc.; St. Peter of Trevi; St. Anthony of Padua; the devil as breaker; St. Coleta; St. Aldhelm; childhood of Jesus), and cognate tales (legend of Dasuki, a companion of Mohammed, etc.). A Persian proverb relates to a broken glass put together again. Here belongs also, perhaps, Goethe's little poem, *Wunderglaube*.

Westermarck (E.) Totemism and exogamy. (Folk-Lore, Lond., 1911, XXII, 81-91.) Critique of Frazer and reply to latter's criticism of W.'s theory. It is a merit of F., according to W., that he separates totemism and exogamy. W. holds to the theory of "a primeval instinctive sentiment," to be explained by natural selection, as against F.'s view. See Lang (A.), van Gennep (A.).

Weston (J. L.) Alfred Nutt: an appreciation. (Ibid., 1910, XXI, 512-514.) Brief account of Mr Nutt's folk-lore activities and publications. He advocated the insular, Celtic, and popular *provenance* of the Arthurian cycle.

Weule (K.) Die praktischen Aufgabe der Völkermuseen auf Grund Leipziger Erfahrungen. (Korr.-Bl. d. D. Ges. f. Anthropol., Hamburg, 1910, XLI, 74-78.) Gives account of the experience of the Leipzig Ethnological Museum, as to reaching the children (the rule that winning the children takes care of the adults holds here), lecture-courses, use of lantern-slides, congresses and meetings, etc. The satisfaction of the human desire for knowledge and the scientific demonstration of the development of human culture are the two sides of the activities of ethnological museums. This subject is treated by the author more in detail in his address on "Die nächsten Aufgaben und Ziele des Leipziger Völkermuseums" in *Jahrb. d. Städt. Mus. f. Völkerk. in Leipzig*, 1910, III.

EUROPE

Abt (A.) Bleitafeln aus Münchener Sammlungen. (Arch. f. Religsw., Lpzg., 1911, XIV, 143-158, 1 fg.) Treats of 5 lead tablets with Greek inscriptions now in Munich collections (Antiquarium, Sieveking, etc.), with discussion of language, etc.

Andree (R.) Katholische Überlebsel beim evangelischen Volke. (Z. d. Ver. f. Volksk., Berlin, 1911, XXI, 113-125.) Treats of remains of Catholic beliefs, etc., among the German Protestants: Attribution of secret powers to Catholic priests and application to them in dire need, e. g. at Hildesheim; use of "holy water," e. g. in parts of Oldenburg; belief in efficacy of water from holy wells, and pilgrimages to these and other holy places, ruins of chapels, etc.; votive offerings of various sorts, sometimes for the release of "the poor souls" (e. g. among the Masures); thank-offerings of sailors (on the Schleswig Halligs, etc.); use of sign of the cross (Masures); retention of fasts and Catholic holy and feast days; adoration of saints (relics even in children's games and songs); worship of relics (feeble traces only), etc.

Andreucci (A.) Crani umani presunti quaternari di Sangimignano (Prov. di Siena), ivi conservati nella Biblioteca Comunale. (Arch. p. l'Antrop., Firenze, 1910, XL, 461-468, 3 fgs.) Brief account with measurements of 3 fragmentary crania supposedly quaternary,—possibly higher quaternary (but satisfactory proofs are lacking), from "La Rotta," near San Donato, now in the Public Library of Sangimignano.

Angelotti (G.) Intorno a due tipi cranici del territorio etrusco. (Atti d. Soc. Rom. di Antrop., Roma, 1910, xv, 285-307, 2 fgs.) Gives results of observation and measurements of two skulls (male,—capacity 1,581 c.c., ceph. ind., 88.7; male,—cap. calc. 1,503 c.c., index 78.4) and the skeleton belonging to the second. These specimens, now in the Museum of Anthropology, were found in two tombs in the neighborhood of Città delle Pieve, near Chiusi, in the Etruscan territory and belonging to the

Etruscan period. Dr A. does not believe in the theory of a specific Etruscan cranial type (better Etruscanized, if any), the Etruscan type being, in the last analysis, Mediterranean. The Etruscan population besides the dolicho-mesocephalic type, possessed also elements of the brachycephalic type (few of these have been found). The Etruscan people were composed of the same elements that inhabited Italy at the close of the eneolithic period. The height of the man represented by the skeleton was (average of several calculations) 1,653 mm. Dr A. thinks that the Etruscans were of medium stature, oscillating between 1,620 and 1,670 or 1,680 mm.

Ashby (T.) Lampedusa, Lampione and Linosa. (Ann. Arch. and Anthropol., Liverpool, 1911, IV, 11-34, 3 pls., 4 fgs.) Gives account of visit in 1909 to islands of Lampedusa, Lampione, and Linosa, with historical notes, descriptions of observations, etc. On Lampedusa evidences (stone walls, huts and hut circles, mounds, pottery, etc.) of prehistoric inhabitants, Punic tombs and pottery, buildings of Roman period, Greek and Roman coins, rock-cisterns, etc., were found. Neither Lampione nor Limosa seems to have been inhabited in prehistoric times.

Bächtold (H.) Sagen vom Untersee und aus dem Hegau. (Schw. Arch. f. Volksk., Basel, 1910, XIV, 177-190.) Cites 17 brief legends concerning knights, treasures, stones, houses, spirits of men and animals, etc.

— Zur Sage von der Bereicherung durch den Untergang von Plurs. (Ibid., 1911, xv, 243-244.) Notes the origin of the proverb:

"Du (Basel) hättest wenig Segen, Wenn Plurs nicht war erlegen."

On the destruction of Plurs in 1618 by a landslip of Mt. Konto, its great silk-industry came to Basel.

— Ein Diebsegen und zwei Rezepte. (Ibid., 188-189.) Cites from Fulda Ms. of the 15th century, a charm against theft and two items of folk-medicine.

— Die falsche Braut. (Korrbl. d. Schw. Ges. f. Volksk., Basel, 1911, 1, 3-4.) Cites the custom of bringing to the bridegroom first a mere girl, or an old woman, instead of the real

- bride,—the "false bride,"—before the church-procession starts, as a relic of ancient belief in demons, etc.
- Baglioni (S.)** Contributo alla conoscenza della musica naturale. Strumenti musicali Sardi. (Riv. di Antrop., Roma, 1911, XVI, 75-84, 2 fgs.) Gives results of acoustic investigations of Sardinian musical instruments (3 *launeddas*, a special variety of wind instrument). Similar conclusions are reached to those given in B.'s article on primitive music (q. v.).
- Baldasseroni (—)** Il Museo di Etnografia Italiana e la esposizione di 1911 in Roma. (Arch. p. l'Antrop., Firenze, 1910, XL, 457-460.) Notes on ethnological collections of the Italian Ethnological Museum,—the Loria Caltagirone collection, amulets, dress and ornaments, signs and advertisements, habitations and dwellings, folk-literature, library, etc.
- Beck (P.)** Der Teufel im Glase. (Z. d. Ver. f. Volksk., Berlin, 1911, XXI, 278-279.) Discusses the legend of "the devil in the glass," a monkish story coming from Kaisersheim—ultimately of Oriental origin.
- Bellucci (G.)** La placenta nelle tradizioni italiane e nell'etnografia. (Arch. p. Antrop., Firenze, 1910, XL, 316-352.) Discusses the placenta in Italian folk-lore, etc.,—treatment of the human placenta, the placenta of domestic animals, custom of causing women and female domestic animals to swallow with their food a fragment of their own placenta, practices in use to cause the woman to get rid of the *secondina*, treatment of the placenta among savage and barbarous peoples, medicinal use of the placenta outside of Italy, magic and animistic ideas concerning the placenta, etc. The finding of the remains of a human placenta in a spring in the commune of Magione (Umbria) in 1907, led to the discovery that the women of that region believed that placentas must be thrown into springs or running water, it being believed that the slow maceration of the placenta was necessary for the *descent* of the milk in the breasts of a woman with child, and the preservation of a large quantity of milk. If the placenta were to suddenly dry up, the glands would also become dry, and suckling be made impossible.
- Bermbach (P.)** "Schutz dem Volkstum in den deutschen Alpen!" (Korr.-Bl. d. D. Ges. f. Anthrop., Hamburg, 1910, XLI, 71-72.) Gives briefly results of a *questionnaire* on the preservation of folk-life, etc., in the German Alps. It appears that the various societies for folk-lore, the preservation of the home, folk-costume, etc., are not sufficient to achieve the end in view but the movement needs to be strengthened by the consolidation and cooperation of them all.
- Biermann (C.)** Le Jorat. Esquisse géographique. (Bull. Soc. Neuchât. de Géogr., Neuchâtel, 1910, XX, 5-116, 20 pls., 7 fgs.) This geographical sketch of the forest-region of Jorat contains notes on the inhabitants (pp. 64-84), their occupations, food, houses, domestic life, etc. The patois is still in use by old people. The name *Jorat* is applied to a portion of the Vaudois tertiary plateau N. and E. of Lausanne. The word is cognate with *Jura*, both terms signifying, probably, "forest."
- Boll (F.)** Todsünden. (Arch. f. Religsw., Lpzg., 1910, XIII, 632-634.) Compares the list of the crimes of the Boeotian cities with the "seven deadly sins." The list dates from *ca.* 260-274 B. C.
- Marica. (Ibid., 567-577.) Treats of *Marica*, identified with Diana, the cult-deity of Kyme, the oldest Greek settlement on Italian soil. Based on a scholion in a Ms. of Augustine's *Civitas Dei*, dating from the Carolingian period.
- Bolte (J.)** Jacob Grimm an Emmanuel Cosquin. (Z. d. Ver. f. Volksk., Berlin, 1911, XXI, 249-251.) Gives text of a letter of Jacob Grimm to E. Cosquin, the French folklorist, in 1862. It was Cosquin who sent Grimm the Lorraine version of *Pou et puce*.
- Amulette und Gebete aus Salzburg. (Ibid., 287-289, 1 fg.) Cites from G. G. G. Göcking's *Vollkommene Emigrations-Geschichte* (Frankfurt, 1734-37) items of folk-lore from Salzburg concerning amulets and prayers.
- Gereimte Märchen und Schwänke

- aus dem 16. Jahrhundert. (Ibid., 160-173.) Gives texts, with bibliographical and explanatory notes of 16th century rhymed tales and jests by Hans Sachs, Peter Heilberger, Eucharius Eyring, Guillaume Haudent, Lorenz Wessel, Adam Meyer, etc. A favorite topic is the enmity of dogs, cats, and mice.
- Bonner** (R. J.) Administration of justice in the age of Homer. (Class. Philol., Chicago, 1911, VI, 12-36.) Treats of self-help (unrestricted); murder (concern alone of relatives and partisan; homicide among relatives commonly settled by banishment; taking of blood-money comparatively rare), adultery, seduction, rape; robbery (cattle-lifting and piracy extremely common); amicable settlement of disputes by arbitrators (often after challenge and wager); meetings of the people for judicial purposes.
- Boule** (M.) *et* **Anthony** (R.) L'encéphale de l'homme fossile de la Chapelle-aux-Saints. (L'Anthropologie, Paris, 1911, XXII, 129-196, 26 fgs.) Detailed study of the encephalon (after a good cast of the endocranium) of the "fossil man" of La Chapelle-aux-Saints, compared with the anthropoids and other primitive men. The general conclusion reached is that "the encephalon of the fossil man of La Chapelle-aux-Saints presents an *ensemble* of characters of inferiority more numerous and more marked than the encephalon of any existing men," and "if, by reason of volume (absolute and relative) it is human, it seems to approach the anthropoid encephalon in the majority of its morphological details." The man of La Chapelle-aux-Saints possessed probably a rudimentary articulate language, and was likewise already right-handed.
- Bourlon** (Lt.) Essai de classification des burins. Leurs modes d'avivage. (Rev. Anthropol., Paris, 1911, XXI, 267-278, 5 fgs.) Treats of the classification (two chief types, those with rectilineal and those with polygonal *biseau*, with several sub-varieties under each) of gravers (*burins*), and of the methods of sharpening them.
- Brandenburg** (E.) Über Höhlenwohnungen. (Ztschr. f. Ethnol., Berlin, 1911, XLIII, 115-117.) Résumés investigations of the cave-dwellings in southern Etruria in 1909 and in southern Tripoli in the spring of 1910. Details of these Italian cave-dwellings were published in the *Revue d'Et. Ethn. et Sociol.* (Paris) for 1909. See *American Anthropologist*, N. S. XII, 1910, 630.
- Brandes** (G.) Jeanne d'Arc in Dichtung und Geschichte. (Neue Jahrb. f. d. Klass. Alt., Lpzg., 1911, XXVII-XXVIII, 186-207.) Treats of Joan of Arc in history and poetry: V. Varanne's *Degestis Joanne virginis* (1516), Shakespeare, Chapelain's *La Pucelle* (1656), Voltaire, Schiller, etc.; Anatole France, Michelet, Andrew Lang, etc.
- Brandstetter** (R.) *u.* **Hoffmann-Krayer** (E.) Cysatiana. (Schw. Arch. f. Volksk., Basel, 1911, XIV, 198-245, 272-287.) Gives items of all sorts of folk-lore from the Canton of Lucerne toward the end of the 16th century,—reproduced from R. Brandstetter's work on *Renward Cysat (1545-1614), der Begründer der schweizerischen Volkskunde* (Luzern, 1909). Pages 272-287 contain observations on folk customs and usages, dress, folk-poetry, names of plants, animals, etc.
- Breuil** (H.) Études de morphologie paléolithique. II. L'industrie de la grotte de Châtelperron (Allier) et d'autres gisements similaires. (Rev. Anthropol., Paris, 1911, XXI, 29-40, 66-76, 20 fgs.) Treats of the morphology of the stone implements, etc., of the caves of Châtelperron, in the department of Allier; Germolles, in Saône-et-Loire; La Roche au Loup, in Yonne; Haurets, in Gironde; Gargas, etc.,—also some bone objects. These "stations" are all characteristically Aurignacian and derived probably from the stations of the Audi shelter type.
- Briguel** (P.) Les noyaux perforés du Mas d'Azil. (L'Anthropologie, Paris, 1911, XXII, 371-373.) Argues that the perforated fruit-stones discovered by Piette at Mas d'Azil were cut intentionally by prehistoric man for use as whistles.
- Brownlee** (J.) A note on the possibility of analysing race-mixtures into their original elements by the Mendelian formula. (J. R. Anthropol. Inst.,

Lond., 1911, XL, 179-199.) Treats of the Mendelian distribution of jet black hair, the distribution of color of hair and eyes in various parts of Scotland, in connection with other anthropological characters. Pages 196-199 are devoted to a table giving "the probable percentage composition (Teutonic, Alpine, Mediterranean) of the population of the different districts in Scotland based on the observations of Dr. Beddoe." The highest Teutonic percentage (53.6) is found among the farmers of Midlothian, the lowest (29.8) in Arrochar, Tarbet, etc., in the West Highlands. The highest Alpine (49.4) occurs in the city of Brechin, in the Eastern Lowlands; the lowest (26.5) in the Portree district of Skye. The highest percentage of the Mediterranean race is found in Portree, Skye; the lowest in the Dunse district of the Merse,—the differences range from 15 to 30 % in the inland highland valleys. According to B., "nowhere is there any indication that any large tract of country is fundamentally different from the average of the country as a whole," and "early environment tells more than lineage in determining the mental aspect towards the universe,"—the psychical differences of highlander and lowlander are more due to environment than to race.

Brückner (A.) Neuere Arbeiten zur slawischen Volkskunde. I. Böhmisches und Polnisch. (Z. d. Ver. f. Volksk., Berlin, 1911, XXI, 198-208.) Résumés and critiques of recent literature of Bohemian and Polish folklore. Works of Zíbrt, Polívka, Flajšhans, Holas, Pekar, Slavík, Teige, Patera and Podlaha, Novák, Truhlář, Nejedlý, Pilsudski, Talko-Hryniewicz, Krczek, Gustawicz, Schneider, Fischer, Chybiński, Hostinský, Gloger, Majkowski, Badecki, Franko, etc.

Burckhardt (F.) Handwerksbränche der Loh- und Rotgerber in Zürich. (Schwz. Arch. f. Volksk., Basel, 1911, xv, 83-88.) Gives from Ms. of ca. 1848 the customs (reception of travelling members, beer and wine-drinking, questioning of guests, etc.) of the Zürich tanners.

Burr (M.) The medieval literature of the Serbs. (Oxf. & Cambr. Rev.,

Lond., 1911, No. 13, 115-131.) Treats of the popular sagas, "the wonderful national *pjesme*," the cycle of Marko Kraljević, Milosh Obilich, etc. Also the literature, Serbian in tongue, but Italian in form, produced by the aristocratic Republic of Ragusa in the 16th, 17th, and early part of the 18th centuries.

Busken Huet (G.) Een Amsterdamsche sage. (Volkskunde, Gent, 1911, XXII, 31-32.) Gives text of brief Amsterdam tale of the "House with the beads."

Busse (H.) Neue und ältere Ausgrabungen von vorgeschichtlichen Einzel-funden, Gräberfeldern und Wohnplätzen bei Woltersdorf, Kreis Niederbarnim. (Z. f. Ethnol., Berlin, 1911, XLII, 436-501, 32 fgs.) Gives results of older and recent excavations of the prehistoric burial and dwelling places at Woltersdorf. Individual finds (stone axes, flint artefacts, etc.), burial-places (Stolp, Roman Imperial period; Rödenberg; Sprutberg; near Klein-Schönebeck) and finds therein. On pages 451-487 a list of 96 graves is given with brief account of contents, etc.; and on pages 485-497 the various vessels and their ornamentation are discussed. Of the graves 66 contained but one burial, 22 had 2, 6 had 3, and 2 had 4 (in each case 2 children). The cremation-material represented 101 adults, 18 young persons, and 17 children. The number of vessels in each grave varied from 1 to 33 (18 had 5),—there were 569 vessels in all, urns, pots, cups, dishes, jugs, etc. The metal grave-gifts were of bronze (chiefly rings). The grave-cultus represents the mixed northern-Germanic and southern-Thracian, and most of the graves belong to the fourth bronze-period or 1200-1000 B. C.

— Ein Rad aus Ton. (Ibid., 1910, XLII, 971-972.) Note on a small clay wheel (four-spoked) found during the work on the great Reiherwerder in the Tegel Lake, district of Nieder-Barnim. Such wheels are either children's toys or possibly imitations of wheels of bronze, and connected with some wheel or sun cult.

— Eine Urne mit 14 Buckeln. (Ibid., 972-973.) Brief account of

an urn with 14 bosses (a unique vessel) discovered in an incineration-grave at Gosen (Beeskow-Storkow district) near Lake Seddin, in March, 1910,—the grave dates from about the close of the earlier bronze age.

Buxton (B. H.) A corner of old Württemberg. (Nat. Geogr. Mag., Wash., 1911, XXII, 931-947, 17 fgs., map.) Treats of geographical divisions, family and village names (resemblance to those in Saxon England), types of ancient villages, construction of houses, religious segregation in the towns (small towns and villages 95-99 % Catholic or Protestant), medieval architecture, race, costumes of the people (local costumes rapidly disappearing), etc. The illustrations relate to houses. Notes on "ingen" and "heim," and the marked similarity between the names of villages in Württemberg and in England.

Calderini (A.) Commenti intorno agli eroi di Omero negli scrittori greci fino a Platone. (Rend. R. Ist. Lomb., Milano, 1911, N. s. XLIV, 357-378.) Notes on the heroes of Homer in Greek writers up to Plato.

Capitan (L.) et Peyrony (—.) Un nouveau squelette humain fossile. (Rev. Anthropol., Paris, 1911, XXI, 148-150, 2 fgs.) Notes on the discovery of another human skeleton in September 1910 at la Ferrassie in Dordogne, that of a very small woman (stature ca. 1480 mm.). The authors are of opinion that these "Mousterians" were considerably below the modern Australians in matter of evolution.

Carus (P.) The Russian fish-epic (Open Court, Chicago, 1911, xxv, 245-248.) Gives several versions of the tale of the smartness of the perch, a favorite topic,—“the fish occupies a more prominent place in Russian folk-lore than in that of any other country.”

— The Catacombs. (Ibid., 471-500, 48 fgs.) Treats of structure of graves, crypts, etc., art (sculptures of Bible scenes, miracles and scenes in the life of Jesus, figures on tombs, figures from heathen sources), symbols (the Christogram, the swastika cross, the ship, bread, or seven baskets of bread, the anchor, the dove with

an olive branch, and, particularly, the fish), epitaphs and other inscriptions.

Chériè-Lignière (M.) Di un caso di pigmeismo in una donna dell' Appennino Parmense. Studio del cranio e dell'encefalo. (Riv. di Antrop., Roma, 1911, xvi, 3-39.) Detailed study of the skull and brain of a woman of 71 years, native of the commune of Varsi in the Parmese Appennines (46 km. from Parma), who died in 1906 in the City Hospital of Parma. She was 1,320 mm. in height,—cranial capacity 671 ccm., cephalic index 94.69. All the organs examined seemed correspondingly reduced, and no genuine malformations were noted. The brain-weight was 598 gr. No characteristic *microcephalic* features were observed. The case seems to be one of small stature and small cranial capacity occurring with normal intellectual development and to “prove the existence of individual pigmies in this region.”

Conil (P. A.) Contribution à l'étude du passage du moustérien à l'aurignacien en Gironde. Station de la Verrière. (Revue Anthropol., Paris, 1911, XXI, 182-188, 2 fgs.) According to C., the stone implements, etc. (three kinds of flint used; arrow-heads; “coups de poing” rare; scrapers and scratchers, blades; nuclei rare; strikers, etc.) indicate a transition stage from the Mousterian to the Aurignacian at the “station” of la Verrière in Gironde.

Cornette (A. H.) De engelsche morris-dansen. (Volkskunde, Gent, 1911, XXII, 173-182.) General discussion of the English morris-dances, with special reference to C. J. Sharp and H. C. Macilwaine's *The Morris-book* (Lond., 1907) and F. Douce's article on “The Ancient English Morris Dance,” in *The Mask*, 1910, III.

Coutil (L.) Cachette de fondeur découverte aux Sablons, près Compiègne, Oise. (L'Anthropologie, Paris, 1911, XXII, 373.) Note on a founder's *cache* (hatchets, lance, fragment of sword-blade, bronze block, débris, etc.) of the bronze age.

Cumont (F.) The transformation of Roman paganism. (Open Court, Chicago, 1911, xxv, 129-139.) Discusses Oriental religious influence on the transformation of Latin pagan-

ism (Asia Minor cults, Phrygian cult of the Great Mother, Egyptian Isis and Serapis, Syrian Baal and Chaldean astrology, Persian Mithraism, neo-Platonism, etc.) and sketches the theology of paganism after three centuries of Oriental influence,—“from coarse fetishism and savage superstitions the learned priests of the Asiatic cults had gradually produced a complete system of metaphysics and eschatology.” This paved the way for a universal church.

Curti (N.) Die Butterlampe. (Schw. Arch. f. Volksk., Basel, 1911, xv, 224-233.) Treats of the “butter-lamp” and butter-tax for churches, particularly in the 17th and 18th centuries. Data are cited (pp. 231-233) from the reports of episcopal visitations in 1643 for various parts of Switzerland.

Czekanowski (J.) Beiträge zur Anthropologie der Polen. (Archiv f. Anthrop., Brunschwg., 1911, N. F., x, 187-195, 2 maps.) Discusses the stature of the inhabitants of Poland as revealed by the measurements of recruits 1874-1889, 1890-1898 (Czekanowski) and 1874-1883 (Zakrewski); also cephalic indices. The population of the Slavonic areas, according to C., is a sub-brachycephalic, small-statured, dark-blond pre-Slavonic type, which has been overrun by a series of anthropological strata as follows: (1) a blond, tall, short-headed (Sarmatian) type in the region from the Carpathians to beyond the Volga; (2) the Nordic type, which has wedged itself along the Vistula and Dwina far into the interior; (3) the very brachycephalic Dinaric type visible in Kiev and East Galicia, which has increased the brachycephaly and likewise the pigmentation. In West Galicia appears another very brachycephalic element, possibly *H. alpinus*.

Dawkins (W. B.) The arrival of man in Britain in the Pleistocene age. (J. R. Anthr. Inst., Lond., 1910, xi, 233-263, 5 fgs.) Treats of divisions of Tertiary period; evidence (none) of man in Eocene, Miocene, and Pliocene periods; value of evidence of “eoliths” (doubtful); the precursor of man in Java in the Pleistocene age (“marks first great departure of man from the higher anthropoid apes, not only in

brain, but in hand”); arrival of paleolithic man in Europe and classification of his implements; early Pleistocene mammalia in Britain; mid-Pleistocene mammalia; late-Pleistocene mammalia; late Pleistocene mammalia associated with man in river-deposits and caves, and with man in Britain; the migration of Pleistocene mammalia into Europe (pp. 249-256); place of the river-drift man in these migrations (belongs to southern group of mammalia); cave-man (belongs to northern group); relation of cave-man to Eskimo (the latter the representative and possibly the successor of the former, as their culture suggests); changes at the close of the Pleistocene period (“there is ample time in the vastness of the interval between the Pleistocene and prehistoric periods for the appearance and disappearance of many successive races of mankind”).

De Cock (A.) Spreekwoorden, zegswijzen en uitdrukkingen op volksgeloof berustend. (Volkskunde, Gent, 1911, xxii, 33-37, 58-65, 93-100, 151-163, 190-193.) Continuation of proverbs and phrases resting upon folk belief. Nos. 102-120 relate to animals, Nos. 121-132 to birds.

— Geparodieërde sermoenen. (Ibid., 80-82.) Give a parodied sermon (in part) entitled “Sermon of Pater Brom,” and another “The Preaching of Domine Stokvisch.”

— De macht der kinderlijke onschuld in de sagenwereld. (Ibid., 163-168.) First section, giving 3 Flemish and 4 French folk-tales illustrating the power of the child's innocence.

De K. (E.) Een wandeling naar de Katreveeren. (Ibid., 66-70.) Treats of the place-name *Katreveere(n)* and folk-lore relating thereto,—it is the name of a place and an inn near O. L. Vrouw-Waver.

— Een volksgebruik te Leuven en te Rome. (Ibid., 79-80.) Notes on the so-called “pot-market” in front of the church of St. Anthony, during the feast of St. Apollonius at Louvain, and a corresponding practice at the church of St. Agnes in Rome.

Delambre de Monchaux (M.) Notes sur les vieilles lampes à huile dont l'usage disparaît dans le midi de la

France. (Rev. d'Ethnogr. et de Sociol., Paris, 1911, II, 158-159, 3 fgs.) Brief account of three varieties of oil-lamps formerly in use in Languedoc,—they are now rapidly disappearing, having been driven out by modern appliances.

De Puydt (M.) Communication sur le préhistorique liégeois. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1911, XLII, 7-12.) Résumés the discoveries of a prehistoric nature in the Liège region (dwelling-sites of Hesbay, lithic and ceramic finds; pre-Tardenian finds at Zonhoven, etc.).

Detting (A.) Aus dem Arzneibuch des Landammans Michael Schorno von Schwz, + 1671. (Schwz. Arch. f. Volksk., Basel, 1911, XV, 89-94, 177-184.) Cites 60 items of folk-medicine, charms, etc., from the collection (made 1629-1670) by M. Schorno (1598-1671) of Schwz,—the original Ms. is in the Cantonal Archives.

Deubner (L.) Zur Entwicklungsgeschichte der altrömischen Religion. (Neue Jahrb., f. d. Klass. Alt., Lpzg., 1911, XXVII-XXVIII, 321-335.) Discusses the development of ancient Roman religion, with special reference to G. Wissowa's *Religion und Kultus der Römer* (München, 1902), etc. The rites are more important than the names of the festivals (briefly considered). In some cases deities have grown up out of rites. The development of *Jupiter Lapis* is of great interest. Also the Lupercal.

— *Lupercalia*. (Arch. f. Religsw., Lpzg., 1910, XIII, 481-508.) Treats in detail of the Roman festival of the *Lupercalia*. The etymology of *luperci* (whence *lupercal* and *lupercalia*) is discussed, and the derivation from *lupus* and *arceo* adopted,—“wolf-warder,” “protector against wolves,” as would be natural in a festival of shepherds; the character of the festival considered with the actions of the participants (the relation to women, etc.),—from a pastoral festival the old rite changed to a penitential ceremony; the bloody ritual is of later origin (cf. Greek catharsis) and came comparatively late as an addition to the ancient Roman ceremony. The story of the *Lupercalia*, from the simple festival

of shepherds to its last appearance among the Romans is a most interesting one.

Distel (T.) Ein Basler Bänkelsängerslied vom Jahre 1566. (Schwz. Arch. f. Volksk., Basel, 1911, XV, 107-111, 1 fg.) Text of a Basel ballad of the year 1556 from a printed copy in the Dresden city library. The song deals with a murder committed in 1565.

Dörler (A.) Sprichwörter und Redensarten aus Vorarlberg. (Z. d. Ver. f. Volksk., Berlin, 1911, XXI, 259-273.) Dialect texts, with literary German versions where necessary, of 447 proverbs and sayings from Vorarlberg.

Dorling (E. E.) The queen's arms. (Oxf. & Cambr. Rev., Lond., 1911, No. 14, 48-54.) Treats of the origin and development of the arms of the English queen,—“a marshalling by impalement of the arms of the king with those of his consort, in accordance with the practice which has prevailed in English armory since the days of King Edward III.”

Drouet (Dr) Le loup-garou en Limousin. (Rev. d'Ethnogr. et de Sociol., Paris, 1911, II, 146-157.) Treats of the *loup-garou* or werewolf in modern Limousan folk-lore,—he “is not an avatar of the devil,” but beliefs in the werewolf here as elsewhere in Europe, are “fragments of the magico-religious fear felt by prehistoric peoples for the wolf,” a feeling to which is due the lycolatry of ancient Greece, Italy, Gaul, etc.

Dubois (A.) L'Areuse ou La Reuse. Recherches sur l'orthographe de ce nom. (Bull. Soc. Neuchât de Géogr., Neuchâtel, 1910, XX, 157-193.) Interesting historico-etymological study of this place-name, the correct orthography of which is *l'Areuse*, or *Areuse*, the etymology of which is unknown.

Duckworth (W. L. H.) Report on a human skull from Thessaly, now in the Cambridge University Anatomical Museum. (Man, Lond., 1911, XI, 49-50, 2 fgs.) Describes briefly, with measurements, a mesaticephalic (ind. 76.9) skull from Tsangli, dating probably from the end of the second neolithic period, comparable, perhaps, with some of the Roussolakkos crania from Crete, now in the Museum at Candia. Thessalian crania of modern

date from this locality are longer and narrower.

— **and Shore** (L. R.) Report on human crania from peat deposits in England. (Ibid., 134-139, 2 fgs.) Treats, with descriptions and measurements, of 7 male and 1 female skull (several fragmentary), with indexes ranging from 68.5 to 85.5 from Cambridgeshire, Lincolnshire, Lancashire and Norfolk. Great diversity of cranial form is indicated, with unusual form is indicated, with unusual frequency of brachycephalism.

Dumur (B.) Historiettes vaudoises. (Korrbl. d. Schw. Ges. f. Volksk., Basel, 1911, 1, 33-34.) Three brief tales of the sayings of men at the gallows.

Durham (E.) High Albania and its customs in 1908. (J. R. Anthr. Inst., Lond., 1910, XL, 453-472, 1 pl., 1 fg.) Treats of tribal groups, immigration, Bogomilism, marriage and tribal law, status of women, domestic life, amulets, devil-lore, tribal government, etc. Pages 466-471 are occupied by a table of the tribes of North Albania, —Maltsia e Madhe (great mountain land), Pulati, etc. The plate accompanying the article reproduces various tattoos common among the Christian tribes.

Edge-Partington (J.) A note on certain obsolete utensils in North Wales. (Man, Lond., 1911, XI, 50-51, 14 fgs.) Figures, with notes, a ram yoke, turf-spade, "turfing iron," rush-dipping dish of iron, wooden "begging bowl," wooden dish, "porringer," wooden butter-scales, malt-shovels, rolling-pin, oven-shovel or "peel," pipe-rack, miniature beer-barrel,—except a few all are from North Wales.

Favraud (A.) Ateliers préhistoriques d'extraction et de taille du silex à la Petite-Garenne, commune d'Angoulême, Charente. (Rev. Anthropol., Paris, 1911, XXI, 129-140, 8 fgs.) Treats of an extensive working-site for neolithic implements (the finding of an iron sword and pottery fragments indicates that use continued quite late), probably for purposes of trade and exchange at Petite-Garenne in the department of Charente. Picks and similar implements of antler-horns were also found.

Fenwick (W.) Cave-dwelling in England. (Amer. Antiq., Benton Harb., Mich., 1911, XXXIII, 38-39.) Résumés briefly the results of Mr H. E. Balch and Mr R. D. R. Troup's exploration of a late Celtic and Romano-British cave-dwelling at Wookey Hole in Somerset, as given by them in a paper read before the Society of Antiquaries.

Fischer (E.) In welcher Form haben die Balkanvölker ihr Getreide verzehrt? (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1911, XLII, 31-32, 1 fg.) Treats of the preparation of grain for food among the Balkan peoples,—cooking of wheat kernels whole (cf. Rumanian *colivă*), hand-mills and their names. The conservatism of the Rumanian people is noted.

— Sind die heutigen Albanesen die Nachkommen der alten Illyrier? (Z. f. Ethnol., Berlin, 1911, XLIII, 564-567, 1 fg.) Cites evidence from language (*Dardani* cf. Albanian *darde*, pear-tree; Dalmati, Antariati, Vardaei; Illyrian royal name *Ballaïos* survives in Servian names of the 15th century), botany, folk-dress, foods and their names, etc., that the modern Albanians are the descendants of the ancient Illyrians.

Florance (—) La station préhistorique et les tumulus avec murées de Maves-Pontijon, Loir-et-Cher. (Rev. Anthropol., Paris, 1911, XXI, 345-355.) Treats of the tumuli with walls (of 43 tumuli 13 were thus surrounded), —of which several have been explored at Maves in the department of Cher-et-Loir. This "station" belongs possibly to the bronze age.

Frassetto (F.) Relazione intorno all' "Atlante antropologico dell' Italia." Questioni di metodo e di tecnica. (Arch. p. l'Antrop., Firenze, 1910, XL, 433-449.) Discusses questions of method and technique in connection with the proposed "Anthropological Atlas of Italy,"—unification of nomenclature, measurements, indices and their categories, technical details, collecting and arrangement of observations, etc. The terminology now in use and that proposed is given on pages 446-447, the *questionnaire* itself on pages 448-449. The same article appears in *Atti d. Soc. Rom. di An-*

trop., 1911, XVI, 85-101, with an additional *Nota* containing definitions of a number of technical terms, etc. (pp. 102-105).

Fris (V.) Een kindergevecht te Brugge in 1489. (Volkskunde, Gent, 1911, XXII, 53-58.) Treats of the fight in 1489 in the streets of Bruges, between two bands (some 500 or 600) of children from 10 to 14 years of age.

Gabbud (M.) Contes et légendes. (Korrbl. d. Schw. Ges. f. Volksk., Basel, 1911, I, 11-12.) Texts of 3 brief tales and legends: Punishment in kind; an enchanted cock; the man, the green lizard, and the serpent.

— Les Diablats à Médières. (Ibid., 23-24.) Version obtained in 1910 from Médières, Bagnes, of the famous legend of the *Diablats*, made classic by Courthion in his *Veillées des Mayens* (1897) and Jegerlehner in his *Sagen aus dem Unterwallis* (1909).

— Légendes valdostaines. (Schwz. Arch. f. Volksk., Basel, 1911, XV, 118-119.) Brief legend concerning the statue of St. Christopher in the Aosta country,—the wooden statue shed blood when struck by the axe.

— Remèdes. (Schw. Arch. f. Volksk., Basel, 1911, XV, 238-243.) Cites 46 items of folk-medicine collected from the peasants of Bagnes since 1906.

— Usages, habitudes, croyances superstitieuses et autres traditions diverses recueillies à Lourtier, Vallée de Bagnes. (Ibid., 1910, XIV, 290-295.) Gives 47 items of folk-lore of all sorts concerning ghosts, luck in lotteries, etc., children, love, poisons, number 13 and Friday, animals, birds, bees, etc., women, marriage, weather, snakes, sorcery, wax-images of saints, etc.

Gailloud (H.) Légendes du Jura vaudois. (Korrbl. d. Schw. Ges. f. Volksk., Basel, 1911, I, 27-29.) Texts of 6 brief legends of the Waldensian Jura: devotion, death of an "en-vouté," possession, the bell of the Lac de Joux, the way to tell time, the Saracens.

Gebhardt (A.) Ein altisländisches Rechenrätsel. (Z. d. Ver. f. Volksk., Berlin, 1911, XXI, 177-178.) Suggests that a certain passage in an Icelandic Ms. of the end of the 14th or beginning of the 15th century is cog-

nate with the riddle: "A stone weighs three pounds and half a stone, how much do three such stones weigh?"

Gerster (L.) Sprüche und Inschriften auf Bauerngeschirr und Glas. (Schw. Arch. f. Volksk., Basel, 1911, XV, 138-147, 204-213.) Gives numerous verses and inscriptions of various sorts on peasant crockery and glass from Langnau, Simmenthal, Heimberg, Winterthur, Zürich, Aarwang, etc., chiefly of the latter end of the 18th century.

Gessler (E. A.) Sprüche auf Glas, Fayence und Steingutwaren im Historischen Museum zu Basel. (Ibid., 100-106.) Cites some 70 inscriptions on glass, faïence and stone-ware in the Basel Historical Museum, dating from the seventeenth to within the nineteenth century. The greater part of these sayings belong to the eighteenth century.

Giuffrida-Ruggeri (V.) Per una sistemazione del tipo di Cro-Magnon e una rara anomalia, ossificazione nello spazio suturale coronale. (Arch. p. l'Antrop., Firenze, 1911, XLI, 153-173, 1 fg.) Discusses the character and position of the Cro-Magnon type, with special reference to the Galley-Hill skull, etc.—these two types differ in several respects, particularly with respect to the flattening of the cranial vault. According to G.-R., "the Mediterranean pentagonoids are nearest related to the Cro-Magnon type, confirming the view that the Mediterranean is a more highly evolved Cro-Magnon type." As belonging to the Galley-Hill (so-called Pelasgic) type, G.-R. lists the skull of the Grotta del Tufo (Como), the cranium No. 5 of Remedello, perhaps one of the Este skulls and one of the Picenian skulls from the necropolis of Tolentino; the hypercephalic cranium from Conain recently described by Zanolli, some Sardinian skulls described by Sergi, etc. The author likewise describes in cranium No. 648 of the Anthropological Museum (Florence) the very rare anomaly of a sutural bone in the left coronal,—the skull is that of an adult woman with capacity of 1400 c.c.

Goossenaerts (J.) Volkswijsheid over het weer. (Volkskunde, Gent, 1911, XXII, 121-130.) Treats weather folk-

- lore,—proverbs, sayings, etc., concerning the coming winter, snow, Christmas, the various months, rain-signs and rain-omens, wind, the moon, "Keeske-Nijzens Zomer," etc.
- Gorra** (E.) *Origini, spiriti e forme della poesia amorosa di Provenza secondo le più recenti indagini.* (Rend. R. Inst. Lomb., Milano, 1911, II s., XLIV, 162-180.) Continuation of review and critique of E. Wechssler's recent work on Provençal love-poetry.
- Graebisch** (F.) *Probe der westglätzi-schen Mundart von Brzesowie.* (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1910, XII, 223-224.) Dialect text of brief tale of dragons and Free Masons in the Brzesowie dialect (West Glatz) of Silesian German.
- Haas** (A.) *Brumshagensch und Vater Bümke, zwei pommersche Sagengestalten.* (Z. d. Ver. f. Volksk., Berlin, 1911, XXI, 243-248.) Treats of *Brumshagensch* (9 brief legends are given at pp. 244-246) and "Father Bümke," two Pomeranian legendary figures. The former has a horse's head and appears most commonly on a moor in the Saal forest, and the legend is more than a century old. The identification with a historical personage is a modern invention. "Father Bümke" is likewise "an old worn-down legendary figure." He also is related to the horse. The etymology of both names is rather uncertain.
- Hall** (E.) The ancient hymn-charms of Ireland. (Folk-Lore, Lond., 1910, XXI, 417-446.) Treats of the native hymns and eulogies of Irish saints, the charm-hymns (St. Columba's *Altus Prosator*, e. g.), the *loricas* of St. Patrick and others, spells, charms, divinations, etc.
- Harmsen** (Dr) u. **Siebs** (T.) *Ältere Helgolander Gedichte.* (Mitt. d. Schles. Ges. f. Volksk. Breslau, 1910, XII, 161-180.) Gives dialect texts of 9 old Heligoland songs (including lullabies, counting-out rhymes, children's verses) collected by Dr Harmsen in 1857-1860, with German renderings.
- Haslinghuis** (E.) *Zur Rumpelmette.* (Z. d. Ver. f. Volksk., Berlin, 1911, XXI, 290-291.) Cites from writers of the 16th and 13th centuries (also item from 18th) data concerning noise-making in churches during the last days of holy week, said to be connected with the betrayal of Jesus by Judas, the disturbances of nature occasioned by his death, his passage into hell, etc.
- Hauser** (O.) *Über die Ergebnisse vor-jähriger Ausgrabungen.* (Z. f. Ethnol., Berlin, 1911, XLIII, 307-310.) Notes on excavations of 1910 in the Laugerie region of the Vézère valley, including the new "station" of La Rochette. The finds consist of Solutrèe material and fragments of a child's skull from Badegoule; part of a male cranium, Le Moustier; several human teeth and some bones from La Rochette. The property of the middle and upper Laugerie has now been acquired and added to the territory of exploration.
- Hellwig** (A.) *Ein moderner Hexenprozess in Posen.* (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1910, XII, 191-215.) Give the text of legal proceedings, etc., in a charge of witchcraft against a woman of Schöndorf in Posen in 1907.
- Helm** (K.) *Johann Ellingers Hexen-Coppel, die "Agnus Dei" und "Bibel-amulette."* (Hess. Bl. f. Volksk., Lpzg., 1911, X, 40-43.) Notes on the *Agnus dei* (consecrated wax-images), biblical amulets, etc., from Ellinger's *Hexen-Coppel* (1629), a copy of which rare work is in the library of the University of Giessen.
- Hempl** (G.) The solving of an ancient riddle. (Harper's Mag., N. Y., 1911, CXXII, 187-198, 11 fgs.) Describes the deciphering by the author of the disk found by Dr Pernier two years ago under a part of the palace of Phaestos dating from not later than 1600 B. C. Both faces are covered with "characters differing from those employed in all the other Minoan writings." Dr H. has determined the document to be pre-Homeric Ionic Greek in a syllabic script. The disc itself "originated on the southwest coast lands of Asia Minor." This text, concerned with a religious sacrifice and cast in metrical form, is the oldest written Greek known and valuable for the early history of Greek sounds, inflections and syntax.
- Herman** (O.) *Das Artefakt von Oloñec und was dazu gehört.* Mit

Erwiderung von H. Obermaier und Bemerkung von J. Szombathy. (Mitt. d. Anthrop. Ges. in Wien, 1910, XI, 181-190, 2 pls.) H. cites further evidence as to the genuineness of the "stone axe of Oloñec," as a paleolithic implement. Hr Obermaier regards it as neolithic.

van Heurck (E.) De vlaamsche kinderprenten. (Volkskunde, Gent, 1911, XXII, 24-31, 70-78, 101-120, 18 fgs.) Based on E. van Heurck and G. J. Boekennoogen's *Histoire de l'imagerie populaire flamande* (Bruxelles, 1910), with reproduction of several pictures, —the seven works of mercy, the history of Eulenspiegel, the wandering Jew, the devil's dance, le bon Guillaume, the land of Cocaigne, topsyturvydom, game of fox and geese, child's play, industries, battle of Austerlitz, etc. The Flemish "folk-art" here represented is of great interest.

Hoefler (M.) Volkskundliches aus dem Isartale. (Z. d. Ver. f. Volksk., Berlin, 1911, XXI, 256-259.) Items of folk-lore from the Isar valley concerning holidays and saints' days, colors, midwives, women-in-child-bed, baptism, wedding, candlemas customs, carnival, Easter, May-customs, lighting, etc.

Hoffmann (W.) Beiträge zur Volkskunde Rhein Hessens. (Hess. Bl. f. Volksk., Lpzg., 1911, X, 101-124.) Treats of Rhenish Hessian customs and usages relating to the course of the individual life from birth to death (child-birth, baptism, marriage, death and burials); also (pp. 114-124) superstitions and magic (animal-forms, personages, the devil, sorcery, folk-medicine for man and beast, nakedness, magic and counter-magic), etc.

— Beiträge zur Volkskunde Rhein Hessens. (Ibid., 16-39.) Notes on folk-lore in Rhenish Hesse: Wine and the cultivation and use of the grape (wine in ceremony, courtesy, etc., "corpse-wine," drunkenness, fermentation, relation of grape-growing with religion, etc.), customs and usages in connection with the seasons, house-building and acquisition of property, tales and legends (8 brief stories concerning martyrs, old

castles and churches, buried treasure, origin of children, etc.).

Hoffmann-Krayer (E.) Taufzettel. (Schwz. Arch. f. Volksk., Basel, 1911, XV, 112, 1 pl.) Note on baptismal certificate (dating from 1816) given by Swiss god-parents to god-children.

— Bibliographie über die Schweizerische Volkskundeliterature des Jahres 1910. (Ibid., 123-128.) This bibliography of Swiss folk-lore for 1910 contains the following sections: Bibliographical and general, 12 titles; miscellaneous, 9; economical, 6; house, etc., 9; collections, 2; folk-industry, 3; customs, usages, festivals, 30; beliefs, etc., 12; folk-poetry and legend, etc., 22; folk-speech, 5; music, 1; language, 21. In all, over 130 titles covering a very wide field.

— Ein Badschenkengedicht aus der Wende des 15. Jahrhunderts. (Ibid., 1910, XIV, 247-250.) Gives text of a "bath-gift song" from the Ms. of Joh. Krug, late Archivist of Basel.

— Die Pest. (Korrbl. d. Schw. Ges. f. Volksk., Basel, 1911, I, 17-21.) Cites folk-lore items concerning the plague. Superstitious formulæ, omens, plant-remedies, recourse to saints, etc., scare-crows, etc.

— Weihnacht und Neujahr im Emmental um 1850. (Ibid., 35-36.) Cites from a letter of J. Gotthelf items concerning Christmas and New Year's day.

Högborn (A. G.) Geografiska skolexkursjoner. (Ymer, Stkhlm., 1911, XXXI, 47-76.) Treats of geographical school-excursions in Sweden and the movement for the advancement of "culture-geography," etc.

Hörmann (K.) Die rituellen Beigaben in Hügelgräbern Nordbayerns. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1911, XLII, 34-39, 6 fgs.) Treats of the ritual gifts in the North Bavarian mound-graves (stone period not represented; early bronze age feebly represented; late bronze age; old and later Hallstatt periods; early La Tène period). There is a paucity of such grave-gifts in the bronze age, due, perhaps, to their symbolic use. The abundance of ceramic gifts in the Hallstatt period is not peculiar to this region.

Howarth (W. J.) Comparison between town and country children. (School

Hygiene, Lond., 1911, VIII, 454-457.) Data from Annual Report to the Kent Education Committee. The figures for heights and weights of children 13 years of age are much the same for town and country,—but “the children of the poorest town schools are inferior to those in the poorest country schools, and the high standard for height and weight found in the best town schools raises the general average to one closely resembling that found in the country schools.” Comparisons of disease, defects are also made.

Jacoby (A.) Zu den “Kleinigkeiten” (Bd. XI, 269 ff.). (1) Du bist mein, ich bin dein. (2) Störger. (Schw. Arch. f. Volksk., Basel, 1911, xv, 185-188.) Cites from Speidel’s *Speculum* of 1657, example of *Du bist mein, ich bin dein*, as marriage formula. Also discusses the meanings of *Störger* in the 17th century.

— Eine Warnung vor den Künsten der Hexen auf einem Flugblatte vom Jahre 1627. (Z. d. Ver. f. Volksk., Berlin, 1911, XXI, 293-297.) Cites a warning against the arts of witches from a fly-leaf of 1627, referred to in Speidel’s *Speculum jurid.-polit.-hist. observ. et notab.* (1659).

Janiewitsch (O.) Volkskundliches aus Russland. (Arch. f. Religsw., Lpzg., 1911, xiv, 315.) Items concerning treatment of corpse, etc.

— Volkskundliches aus der Ukraine. (Ibid., 315-317.) Items from W. Miloradowitsch’s *Ukrainisches Geheimwissen und Zauber* (Charkow, 1909),—charm against fire, charms for favorable decision of judge, love-charm, etc.

Kahle (B.) Zum Nerthuskult. (Ibid., 310-313.) K. thinks the Nerthus-rites (procession, washing of the chariots, cloths, goddess, etc.) can not be explained as a rain-ceremony.

— Ein altnorwegisches Bärensohn-märchen. (Z. d. Ver. f. Volksk., Berlin, 1911, XXI, 280-281.) Discusses the “bear’s son” tale given in the saga of St. Olaf, a tale not included in Pauzer’s *Beowulf*.

Kaindl (R. F.) Deutsche Volksbräuche in Galizien. (Ibid., 251-255.) Gives items of folklore (baptism, confirmation, wooing, wedding, death, etc.) from Reichenbach near Lemberg; old

account of Swabian folk-customs in Galicia, from S. Bredetzky’s *Hist. Stat. Beitrag zum deutschen Kolonialwesen in Europa* (Brünn, 1812); a fire-charm from Wiesenberg; a “letter from Heaven,” from Dornfeld.

Keiper (P.) Flandrischer Leichtfuss, Flandrian. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1910, XII, 159-160.) Discusses the etymology of these terms,—there is a second word *flandrisch* (from *flandern* = *flat-tern*), that has nothing to do with *Flandern*, the place-name, but signifies “frivolous,” etc.

Kessler (G.) Die Sittenmandate im Wiler Stadtarchiv. (Schwz. Arch. f. Volksk., Basel, 1911, xv, 43-69.) Cites from the municipal archives of Wil during the period from the sixteenth (the earliest, 1505, concerns religion) to the eighteenth century regulations, etc., relating to religion and morals: processions, Sunday, public prayers, fast-days, profane language, drinking,—brandy is first mentioned in 1620, New Year’s celebrations, gaming (many children’s games forbidden), noise making, dancing (limited to certain days), tippling in ale-houses, smoking (“Tabaktrinken”), dress and ornament (53-59; many prohibitions), expensive gifts at baptisms and weddings forbidden (“praktizieren” prohibited), carnival and other excesses; regulations concerning property, fruit, etc., the plague, barbers and surgeons, etc.

Kiekebusch (—) Der gegenwärtige Stand der Ausgrabung eines bronzezeitlichen Dorfes bei Buch in der Nähe von Berlin. (Z. f. Ethnol., Berlin, 1910, XLII, 974-975.) Notes on present condition of the excavation of the bronze-age village near Buch not far from Berlin. The pottery shows many resemblances with the Lausitz type. The village dates from the early bronze period and must have continued to be inhabited for several centuries. The excavations are not yet half completed.

Kiessling (F.) u. Obermaier (H.) Das Plateaulehm-Paläolithikum des nordöstlichen Waldviertels von Niederösterreich. (Mitt. d. Anthr. Ges. in Wien, 1911, XLI, 1-32, 7 pls., 5 fgs.) K. treats of the geological, topographical, and other relations of the

paleolithic "stations" of Thürnau, Autendorf, Trabersdorf, Nonndorf (2) and Zissersdorf, all in the neighborhood of Drosendorf in the north-eastern forested region of Lower Austria; and O. describes, with some detail, the flint implements discovered in these "stations." The date of these finds is the later paleolithic period, corresponding to the Aurignacian of France.

King (I.) Some problems in the science of religion. (Harv. Theol. Rev., Cambridge, 1911, IV, 104-118.) Replies to certain criticisms of the author's recent book on *The Development of Religion*. According to Dr K., the rites and ceremonies and other activities of primitive religion ("and to some extent also of the civilized races"), have "a striking similarity to the more general play-customs and economic activities of the society," which suggests that their religious meaning has been acquired, but religious practices are no more an "aside" or "by-product," differentiated from the primary adjustment reactions than is any other aspect of present-day human life; also "the hypothesis of a primitive animism is not the only possible view of primitive man's attitude toward the world." Magic "is essentially individualistic and private," religion has a "social quality." The idea of deities developed from primitive objects of interest related in some quite acute manner to the welfare of the savage (elementary processes of food-supply, protection, reproduction).

Kinnaman (J. O.) Roman archeology. (Amer. Antiq., Benton Harbor, Mich., 1911, XXXIII, 155-159.) Chap. II treating of the prehistoric Campagna, the story of Romulus and Remus, etc.

Klamroth (—.) Afrikanische Brettspiele. (Archiv f. Anthropol., Brn-schw., 1911, N. F. X, 196-202, 14 fgs.) Treats of the *kigogo* game and the *kimasai* among the Bantu negroes of the region of Mpapua, etc., especially the Wagogo. On pages 200-201 is given a version of the Wagogo legend of the origin of the game. It may have been originally a "war-game."

Klapper (J.) Vampir, Werwolf, Hexe. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1910, XII, 180-185.) Gives

data from Mss. of the 16th century concerning beliefs in vampires, wer-wolves, witches, etc.

— Krankheitsübertragung. Rezepte aus altschlesischen Handschriften. (Ibid., 185-191.) Gives some 20 items concerning the cure of diseases, etc., by magical transference, from Silesian Mss. of the 17th century.

— Ein schlesisches Neujahrsliedchen aus dem XV. Jahrhundert. (Ibid., 215-218.) Gives text of a Silesian New Year's song from a Ms. of 1534 in the library of the church of Corpus Christi in Breslau.

Koch (M.) Pathologisch verdickte Schädel. (Z. f. Ethnol., Berlin, 1911, XLIII, 617-620.) Notes on 5 cases of pathologically thickened skulls (the original described by Malpighi in 1697, now belonging to the University of Modena; model of the skull described by Gaddi in 1863; the original of the skull described by Wrany in 1867; a skull in the Prague collection; a partially hyperostotic skull also at Prague). Two other skulls, one with *Leontiasis ossea* and the other with real exostoses, were exhibited.

Kondziella (F.) Die Totenbretter. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1910, XII, 149-158.) Treats of "death-boards" in Silesia, etc., in addition to the data in the nine extensive works of Hern, Rieder, and Meyer. Great variety of form exists, also of color; the inscriptions are likewise subject to considerable diversity. The "death-boards" are used for placing the corpse on; afterwards they are preserved as heirlooms in the house, placed up against the barn, the hedge, or laid down upon the ground. Sometimes they are burned after the funeral. "Death-boards" with dates as late as 1900 are known. Many superstitions are connected with them.

Kyrle (G.) Über einen prähistorischen Glasfund. (Stzbr. d. Anthr. Ges. in Wien, 1911, 12-13, 1 fg.) Describes, with results of chemical analysis of a piece of glass (found with a fragment of pottery of the La Tène period at Ruprechtling, in the Aschach district, Upper Austria), indicating probably the existence at this place of

the manufacture of glass objects for ornament.

Laing (G. J.) Roman prayer and its relation to ethics. (Class. Philol., Chicago, 1911, vi, 180-196.) Author concludes that "while Roman prayer throughout its whole history retained for the most part a primitive form, yet it did at an early date in certain cults involve moral ideas—not moral merely in the sense in which Jevons uses the term but moral in the ordinary acceptance of the word."

Lalanne (G.) Découverte d'un bas-relief à représentation humaine dans les fouilles de Laussel. (L'Anthropologie, Paris, 1911, xxii, 257-260, 1 fg.) Brief account of the discovery in the lower Solutrean, at the rock-shelter of Laussel in the valley of the Beune (Dordogne), of a rock bas-relief of two human figures (probably *coïtus* or birth scene). The author suggests relationship with the female statuettes of Brassempouy, Mentone, Willendorf, etc.

Lambelet (M.) Prières et recettes. (Schw. Arch. f. Volksk., Basel, 1911, xv, 184-185.) Cites 6 items of folk-medicine, recipes against robbers, for regaining things stolen, etc.

Lattes (E. E.) Saggio di un indice fonetico etrusco, T, TH e D. (Rend. R. Ist. Lomb., Milano, 1911, II s., XLIV, 450-460.) Index of Etruscan words containing the sounds *t*, *th*, and *d*.

— Di alcune vere od apparenti somiglianze fra la lingua etrusca e le litoslave. (Ibid., 276-282.) Cites a number of real or apparent resemblances between Etruscan and Letto-Slavonic: *-sa* (of personal names), *-a*, *-e*, *-i*, *-u* of feminine personal names; *-ia* of names of women; *-ca* of women's names; *-cu* feminine suffix,—cf. Russian *-ka*, Lithuanian *-kas*, etc.

Leeds (E. T.) Notes on some examples of late Anglo-Saxon metal work. (Ann. Arch. and Anthropol., Liverpool, 1911, iv, 1-10, 1 pl., 1 fg.) Treats of four silver strap-tabs (now in the Mayer collection in the Public Museum of Liverpool) and their decorative designs (zoomorphic ornament). The basis of the later A.-S. art, as exhibited in metal work, is a "mingling of Karolingian and Irish

design." For the resulting fashion "no exact parallel can be found, either on the Continent or in Ireland."

Lemke (E.) Zum Fangsteinspiele. (Z. d. Ver. f. Volksk., Berlin, 1911, xxi, 274-276.) Cites local names and references to literature concerning the game of "jack-stones" from various regions of Germany, Norway, France, Italy, Greece, Poland, etc.

— Sizilianische Gebäcke. (Ibid., 291-292.) Gives names and brief descriptions of 7 sorts of "folk-bread" from various parts of the province of Trapani, etc., in Sicily.

Lewis (A. L.) On some dolmens of peculiar type in France and elsewhere. (J. R. Anthropol. Inst., Lond., 1910, xl, 336-348, 16 fgs.) Treats of dolmen at Trie Château near Gisors, "La Pierre aux Fées" at Villers St. Sépulchre, dolmen La Bellée at Boury, dolmen at Champignolles and compares them with "the Tombs of the Giants" in Sardinia, etc. The dolmens in question have outside the holed stones a portico or shrine. L. thinks that "there are things that do occasionally suggest a northern Asiatic connection amongst the builders of our rude stone monuments."

Loewe (R.) Weiteres über Rübezahl im heutigen Volksglauben. (Z. d. Ver. f. Volksk., Berlin, 1911, xxi, 126-151.) Continued from Vol. xviii. Gives numerous items of Rübezahl folk-lore from the southeast, northeast, southwest, and regions of the Isergebirge, Bober-Katzbachgebirge, Rabengebirge, Eulengebirge, Zobtengebirge, including many brief legends.

Logeman-van-der-Willigen (D.) Latinska skolsanger i Sverige och Finland af Tobias Norlind. (Volkskunde, Gent, 1911, xxii, 203-206.) Translation from Swedish of Dr Norlind in *Lunds Univ. Årsskr.*, N. F. Afd. I, Bl. 5, Nr. 2. Treats of Latin school-songs in Sweden and Finland.

Loth (E.) Beiträge zur Kraniologie der Polen. (Z. f. Morph. u. Anthropol., Stuttgart, 1911, xiv, 305-338, 4 pls., 24 fgs.) Gives details of measurements and descriptions of 26

Polish skulls from a village graveyard in Zbikow, in the Government of Warsaw, and representing the Masure-type. Comparisons with other Polish material, etc., are made. According to Dr L., the Nowosilka skull, contrary to the opinion of Olechnowicz, "represents not a Nordic, but a somewhat different Slavonic type." The average cephalic index of L.'s Polish skulls is 80.8; the range 74 to 91. The average capacity, males 1440 ccm., females 1190; range for both sexes 1050 to 1650 ccm. The original monograph, of which this is an abstract, appeared in Polish in the *Mater. antrop.-arch. i etnogr. Akad. Um.*, Krakowie, 1910, from which it has been reprinted: *Przyczynek do kranilogii Polskiej* (Krakow, 1910, pp. 64).

v. Löwis v. Menar (A.) Ein russischer Schutzbrief wider den Kometen Halley. (Z. d. Ver. f. Volksk., Berlin, 1911, XXI, 292-293.) Gives German version of a Russian protective letter against the Halley comet, originally published by the newspaper *Golos Samary*. In Samara such letters were sold by a man in monkish attire just before the appearance of the famous comet.

Maass (E.) Aphrodite und die Hl. Pelagia. (Neue Jahr. f. d. Klass. Alt., Lpzg., 1911, XXVII-XXVIII, 457-468.) Discusses the nature, name, etc., of *Aphrodite* ("foam-bright"). She has nothing to do with *Pelagia*.

— Die Schmerzensmutter der Antike. (Ibid., 23-47.) Treats of the goddess Niobe, etc. (contrasting altogether with "golden" *Aphrodite*) in ancient Greece and Rome.

Mahoudeau (P. G.) Une légende anthropologique. (Revue Anthropol., Paris, 1911, XXI, 191-193.) Dr M. reports from his own investigation the development of an "anthropological myth" on the basis of the discoveries of the Abbé Bourgeois at Thenay (department of Loire-et-Cher), to the effect that at Pont-Levoy was the site of the Garden of Eden and that there the bones of the animals of Paradise and also those of Adam had been found.

Mangin (—) De l'emploi des troupes noires. (Ibid., 113-128, 3 fgs.) Discusses, from a military point of view

the physical and moral characteristics of the negro population of French West Africa (Mandingos, Mossis, etc., Ashantis, coast tribes, and others), —the Peulhs or Fulas Col. M. considers as belonging to the white race. The negro "est mieux qu'un soldat utilisable, c'est un soldat d'élite." The data upon which this good opinion of the negro as soldier is based will be found in the author's book *La force noire* (Paris, 1910.)

Manz (W.) Haussprüche. (Korrbld. d. Schw. Ges. f. Volksk., Basel, 1911, I, 9-11.) Gives 11 house-inscriptions from Bättis, Tils, Portels, Vason, Berchis, and Ragaz.

— Statuten für die Schützenknaben von Melz, 1840. (Schw. Arch. f. Volksk., Basel, 1911, XV, 234-238.) Cites the constitution and by-laws of the boys' rifle-corps of Mels in 1840.

Marmorstein (A.) Genesia oder Parentalia. (Arch. f. Religsw., Lpzg., 1910, XIII, 630-632.) Discusses the signification of the term *genesia* (cf. W. Schmidt's *Geburtstag im Altertum*, 1908). As Schmidt has shown, the *genesia* were birth-day festivities for dead persons, the *genethlia* being such for the living.

Mehlis (C.) Eine Verwaltung auf dem Pfänder bei Bregenz in Vorarlberg. (Stzgb. d. Anthr. Ges. in Wien, 1911, 11-12, 1 fg.) Brief account of a prehistoric circular embankment, — probably a lookout or refuge.

Meier (J.) Vom Dichter des Rigiliedes. (Schw. Arch. f. Volksk., Basel, 1910, XIV, 299-304.) Discusses the poems of J. Lüthi, author of the *Rigilied*, and their relations to the works of other poets.

— Gaunersprachliches. (Ibid., 246-247.) Notes on etymology of *Storger*, and on data concerning the language and life of the thieves in the Archives of Basel.

— Das Thurnbuch der Stadt Bremgarten. (Ibid., 1911, XV, 129-137, 193-203.) Gives, from the "prison-book" of Bremgarten in Aargau, 11 confessions of persons accused of witchcraft, etc., from 1642 to 1668. Also (pp. 199-203) the 17th century procedure (in 1645) in the decision of capital offences.

Menghin (O.) Neue Wallburgen im Etschale zwischen Meran und Bozen.

- (Mitt. d. Anthrop. Ges. in Wien, 1910, XL, 161-180, 9 fgs.) Treats of recently discovered embankments and fortifications in the Etsch valley (Perdonig, Gaid, Tisens, Völlan, etc.) between Meran and Bozen, their situation, finds made, age, etc. Also their relations to similar archeological remains in this region. The ruins of Kasatsch are possibly medieval. Most of these fortifications belong to the late bronze or early iron age.
- Merrick** (W. P.) Shilo: a Devonshire folk-tale. (Folk-Lore, Lond., 1911, XXII, 48-49.) How farmer restored lost baby to pixy and became rich and lived happily ever after.
- Mielke** (—) Über Wiesenbeile. (Z. f. Ethnol., Berlin, 1910, XLII, 792-793, 5 fgs.) Notes on axes (the Arabic writer Jakub of the 10-11th century records such use in the Utrecht country) used for cutting turf and sods in various parts of Germany, etc.
- Millioud** (A.) La fin de la sorcellerie. (Korrbl. d. Schw. Ges. f. Volksk., Basel, 1911, I, 26.) Cites extract from the deliberations of the pastors of Yverdon in 1717, complaining of *devineresses*, etc.
- Mining in the stone age.** (Amer. Antiq., Benton Harb., Mich., 1911, XXXIII, 42-43.) Notes on the evidences of prehistoric mining (skeletons, stone hammers, torches, use of fire, clay smelting-holes, etc.) revealed by the reopening of the Oural and Aram copper-cobalt mines in Spain.
- Mochi** (A.) L'industria litica della grotta di "Golino" nei monti dell' Uccellina. Talamone, Prov. di Grosseto. (Arch. p. l'Antrop., Firenze, 1911, XLI, 174-187, 3 fgs.) Treats of the stone implements, etc., of the Golino cave at Talamone, in the province of Grosseto, investigated by Zucchi in 1865,—the finds are now in the University Museum of Natural History, Pisa, the remains of animals, etc. The implements from this cave are analogous to those of the N. W. and the extreme S. of Italy and represent the equivalent of the upper paleolithic of central and western Europe,—or it may be a *facies italiana* that may be designated *miolithic*, the name given by Issel to the end of the quaternary.
- Montelius** (O.) Vorgeschichtliche Chronologie. (Z. f. Ethnol., 1910, XLII, 955-962.) Outlines a comprehensive system of prehistoric chronology for Scandinavia and northern Germany, Great Britain and Ireland, France, southern Germany and Switzerland, Italy, Greece, relative and absolute. The various periods of the bronze age, e. g., in different parts of Europe have been more synchronous than has been hitherto generally believed. The passage from the iron to the bronze age, according to M., dates *ca.* 1100 B. C. In Armenia and the Caucasus iron was very rare in the 12th century B. C. In the discussion, O. Olshausen called attention to the iron ring found by P. Orsi at Castelluccio, seemingly pre-Mycenean.
- Morrison** (S.) The fairy child and the tailor: an Isle of Man folk-tale. (Folk-Lore, Lond., 1910, XXI, 472-475.) Tale recorded from parish of Patrick, of child driven off by exorcisms of tailor.
- de Mortillet** (A.) Fonderie de l'âge du bronze en Danemark. (Rev. Anthrop., Paris, 1911, XXI, 399-406, 7 fgs.) Account of the discovery in 1895 at Haag, in the parish of Thorsager (East Jutland) of the remains of a "foundery" of the recent bronze age, based on Neergard's monograph in the *Mém. Soc. Roy. d. Antiq. du Nord*, 1910. Haag is the only locality in Denmark, where clay moulds have hitherto been discovered. This find confirms the originality in certain respects of bronze-manufacture in Scandinavia, as compared with the rest of Europe.
- Mosebach** (F. W.) Zwei Photographien einer sog. Alsengemme. (Z. f. Ethnol., Berlin, 1910, XLII, 969-971, 1 fg.) Treats of an "Alsen-gem" (so-called from the island of Alsen, where one of the earliest specimens was found) found in 1903 on a prehistoric site near Bückeberg,—some 50 have been hitherto recorded. They are of glass and have various figures upon them. Whether of heathen or Christian art is doubtful.
- Müller** (J.) Sagen aus Uri. (Schwz. Arch. f. Volksk., Basel, 1911, xv, 69-83.) Some 40 brief legends and stories concerning night-wandering pigs, dancing table, phantoms, black

- dogs, witches' stones, "das Greis" (cattle disease), talking animals, the missionary, the beggar, the bleeding bone, the dog of Uri, the vanished treasure of crystal, robbers, Alp-stories, strong people, plague-stories, etc.
- Muret (E.)** De l'orthographe des noms de lieu de la Suisse romande. (Bull. Soc. Neuchât. de Géogr., Neuchâtel, 1911, xx, 232-249.) Discusses the orthography of place-names in Romansch Switzerland. Cites many examples of "barbaric" pronunciations, which are becoming more common with the spread of popular education and the ease of intercommunication; dialectic spellings and methods of writing names; gain of French *e* mute.
- Nebel (—)** Land und Leute in der Herrschaft Laubach vor 90 Jahren. (Hess. Bl. f. Volksk., Lpzg., 1911, x, 87-101.) Cites from Ms. of Dr Köhler (d. 1869) information concerning the region of Laubach and its people 90 years ago: Physical and psychical characteristics, physical education of children, mental education, food, drinks, tobacco and snuff, clothing, amusements, activities and professions (list of 27), cemeteries, diseases, superstitions and prejudices, etc.
- Olbrich (K.)** Ernst Theodor Amadeus Hoffmann und der deutsche Volksglaube. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1910, xii, 121-149.) Treats of folk-lore in the works of Hoffmann.—his relations to German folk-tales has already been discussed by Benz and Sackheim (the latter makes out cases, in whole or in part, for 53 of the Grimm tales). O. discusses secret and "magical" persons (astrologers, magicians, alchemists, gold-makers, wise women, witches, gipsies, etc.), unusual states of consciousness and magic influencing, the devil, figures of the lower mythology, ghosts and spirits, animals of tale and märchen, beliefs about plants, etiological legends, etc., as made use of by Hoffmann. Hoffmann made good use of the treasures of German folk-lore, uniting often delicate understanding with folk-naïveté, and some of his psychologizing of *sage*-motives ran ahead of modern interpretation (cf. Laistner) of myths, etc.
- Palmer (A. S.)** The authorized version of the Bible. (Oxf. & Cambr. Rev., Lond., 1911, no. 14, 29-47.) Treats of archaisms, obsolete English, mis-renderings, etc.
- Paret (O.)** Über die vor- und frühgeschichtliche Besiedlung des Oberamts Ludwigsburg. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1911, XLII, 45-46.) Gives account of finds.—paleolithic one only, at Zuffenhausen), neolithic, bronze, iron (Hallstatt and La Tène). In the last period the culture-development seems to have ceased and the country lay waste for some time till occupied by the Romans toward the end of the first millennium A. D.
- Parsons (F. G.)** Report on the Rothwell crania. (J. R. Anthr. Inst., Lond., 1910, XI, 483-504, 5 fgs.) Gives results of observations and measurements of 100 male and 27 female skulls from the great collection of bones (5,000 or 6,000 individuals in whole or in part; the vault was discovered 200 years; the earliest possible date for its construction is ca. 1180) beneath the old Church of Rothwell, near Kettering, in Northamptonshire. According to P., "the Rothwell skull is a good type and remarkably like that of a modern English person." Comparisons are made with other English data.
- On some Saxon bones from Folkestone. (Ibid., 1911, XLI, 101-129, 2 pls., 8 fgs.) Treats with details of measurements and descriptions of 8 skulls (4 probably female; only 2 complete), 15 lower jaws, 6 clavicles, 10 humeri, 5 femora, 20 tibiae, 5 astragali, 6 calcanea,—in all cases some are imperfect,—from a pre-Christian Saxon burial-ground of the "grave-row" type (e. g., near Bremen). The arms, ornaments, etc., and particularly an earthen flask, found in the graves, suggest that these Kentish Saxons may have been Jutes. In the Folkestone Museum with these relics is also a skeleton from the same place discovered in 1907, and believed to be "the only complete skeleton of a pre-Christian Saxon in any museum in the world."
- Pascal (C.)** La deificazione di Augusto. (Rend. R. Ist. Lomb., Milano, 1911, II s., XLIV, 438-449.) Well-documented discussion of the deifica-

- tion of the Emperor Augustus and the popular conception of it, with special reference to signs, portents, etc.
- Pastor (W.)** Über Stonehenge. (Z. f. Ethnol., Berlin, 1911, XLIII, 162-173.) Discusses the theory of Schuchardt that Stonehenge is a grave, not a temple, which P. controverts, holding that the arrangement of the triliths, the orientation, the connection of folk-ceremonies (summer solstice) with Stonehenge, etc., demonstrate its character as "a temple of the sun." See also Schuchardt's article on Stonehenge in the *Prähistorische Zeitschrift*, Bd. II, 1910, 292-340.
- Patrin (E. M. L.)** Tchermisettes et tchouvaches. (Rev. Anthropol., Paris, 1911, XXI, 141-147, 1 fig.) Text (with notes by G. Hervé), now published for the first time, of a paper read before the Société des Observateurs de l'Homme (Paris) March 14, 1800, by the geologist and mineralogist Patrin (1742-1815). Notes on the Cheremiss village of Imangache, the Chuwash village of Tchebaxar, etc., clothing, habits and customs, shamans, etc.
- Peeters (T.)** Oude Kempische liederen, met zangwijzen en klavierbegeleiding. (Volkskunde, Gent, 1911, XXII, 133-143, 183-189.) First two sections giving text and music of 8 old folk-songs from the region of Kempen.
- Pellandini (V.)** Briciole di folklore ticinese. (Schw. Arch. f. Volksk., Basel, 1910, XIV, 191-198.) Gives dialect texts of numerous Ticinese lullabies, prayers, children's songs used in games, dances, etc., inscriptions of ownership in books, invocations, satirical songs on professions, etc. On pages 194-196 are described 6 children's games.
- Amore e matrimonio nella lingua del popolo ticinese. (Ibid., 1911, xv, 244-247.) Cites items concerning love and marriage in the folk-speech of Ticino,—verses on love-making, proverbs, dialogue of girl asking her mother for a husband, and of mother offering a husband to her daughter.
- Miscellanea. (Korrbl. d. Schw. Ges. f. Volksk., Basel, 1911, I, 34-35.) Six folk-lore items from Taverne, etc.: Exclamations of card-players, answer to "what have you eaten?" description of laziness to child by grandmother, response of mother to question of children, "what have you brought nice for us?" terms of contempt, terminal-formulae of stories.
- Pittard (E.)** L'indice nasal et le développement des dimensions du nez en fonction de la taille chez 1,266 tsiganes des deux sexes. (Rev. Anthropol., Paris, 1911, XXI, 102-108.) Discusses in relation to development of nose and stature the nasal indices of 1,266 gipsies (m. 841, f. 425), chiefly Rumanian. The male index averages 70.87, the female 68.96; women have a nose absolutely and relatively smaller than men.
- Platzhoff (J.)** La chalenda mars dans la Haute-Engadine. (Schw. Arch. f. Volksk., Basel, 1910, XIV, 250-251.) Treats of the *chalenda mars*, a singing-custom of children on March 1,—the origin dates from the time of the Romans.
- Quente (P.)** Über einen langobardischen Urnenfriedhof bei Dahlhausen, Kr. Westprieignitz. (Ztschr. f. Ethnol., Berlin, 1911, XLIII, 163.) Brief note. Details will appear in the *Prähistorische Zeitschrift*, Bd. III, 1911.
- R.** (H.) Voor't oude stadsbeeld, Antwerpen. (Volkskunde, Gent, 1911, XXII, 206-208.) Treats of wells and saints' images in old Antwerp.
- R.** (M.) Coutumes de Blonay. Au mariage et à la naissance. (Schw. Arch. f. Volksk., Basel, 1911, xv, 95-96.) Cites, from the Ms. *Glossaire du patois de Blonay* of Mme. Louise Odin a number of terms *Aliyāsè* (alliance)—*tsermalāi-airé* (garçon, demoiselle d'honneur) relating to customs of birth, marriage, etc. Also a few proverbs.
- Rasch (J.)** Uit de folklore van ons gebak. (Volkskunde, Gent, 1911, XXII, 14-18.) Items of folklore concerning Dutch pastry, etc.—names of cakes, bread, etc., are given, particularly those of holiday seasons, weddings, and the like.
- Reinecke (P.)** Zum Alter der Hochäcker in Süddeutschland. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1911, XLII, 1-6.) Discusses the age of the "Hochäcker" of southern Germany.

According to R., the cultivation here practiced represented "far from being a peculiarity of one stock or people, has been conditioned by the use of the plough with moulding-board." The agriculture in question is not at all due to the Celts and Romans. The limits of such cultivation correspond with those of recent parcelling, etc.

Reubel (G.) *Hochäcker bei Rastatt.* (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1911, XLII, 25-28, 4 fgs.) Treats of the "Hochäcker," observed by the author near Rastatt, the first of the sort to be reported from Baden.

Reymond (M.) *Légendes populaires et chansons de gestes en Savoie.* (Schwz. Arch. f. Volksk., Basel, 1911, xv, 98-100.) Notes on M. van Genep's recent article with this title in the *Revue des Idées* for Nov. 15, 1910. R. does not accept all v. G.'s explanations of the names *Sarasin*, etc., in Switzerland and Savoy.

— *Le journal d'un paysan vaudois en 1620.* (Ibid., 214-226.) Gives pp. 219-226) numerous extracts from the diary of Claude Carrard, a peasant of Poliez-Pittet in the Vaud country. The *livre de raison* begins with Jan. 16, 1620, and closes with April 16, 1639. The extracts given relate to accounts, etc.

— *Remèdes et recettes d'autrefois.* (Ibid., 1910, xiv, 257-267.) Gives numerous items of folk-medicine, charms, etc., against enemies, sorcerers, evil spirits, fire, etc., from a collection of recipes, etc., from the region of Aigle, belonging to the 18th century. A list of lucky and unlucky days is given on p. 258.

Robarts (N. F.) and Collyer (H. C.) Additional notes upon the British camp near Wallington. (Man, Lond., 1911, xi, 38-41, 103-106, 1 fg.) The first part describes excavations of July, 1905 and general character of remains. The first construction of the camp may have been in neolithic times,—the bronze age came later, then mixture of Roman and medieval remains. Part II treats of the finds: flint pebbles (for defence), saddle-back mealing-stones, cooking-pots, pierced clay tiles (supports for pots or food when cooking), hearths, pottery, clay, whorls and loom-weights,

stone implements, bronze brooch, animal bones, charred grain and seeds in cooking pots, etc. No trace of iron.

Romagna-Manoia (A.) *Un caso di ipertricosi universale.* (Atti d. Soc. Rom. di Antrop., Roma, 1910, xv, 373-386, 1 pl.) Anthropological (measurements of body, head and face; teeth, hair distribution, etc.) and psychological notes (notable mental and ethical defects), on a case of universal hypertrichosis in a girl of 15 years from Lusena (Roma) in the Asylum of S. Maria della Pietà, in Rome. Stature 1,250 mm., ceph. ind., 70.3. At pp. 379-385 the general question of the origin, etc., of hypertrichosis is discussed. Morbid heredity appears in this case.

— *Un caso di albinismo parziale.* (Ibid., 387-391, 1 fg.) Treats of a case of partial albinism (involving the left side of the abdomen from the umbilicus down, including part of the hairs of the genital region) in a young woman of 21 years, epileptic, etc., in the Asylum in Rome.

Rossat (A.) *Les "Fôles."* Contes fantastiques patois recueillis dans le Jura bernois. (Schw. Arch. f. Volksk., Basel, 1911, xv, 18-42, 151-177.) Gives dialect texts and literary French versions of 12 *fôles* or fanciful tales from the Catholic Bernese Jura. These tales treat of animals, fairies, kings' daughters, Jean l'Ours, shepherds and goat-herds, feeble-minded boy, Silly John and Wise John, etc.

— *Lettre suspendue en l'air.* (Ibid., 117-118.) Gives copy of a letter written in golden characters, "suspended in the air" at Würtemberg in 1747, from another copy dated 1784, found in the region of la Croix de Luisant, Aubonne.

— *Les Chansons du travail.* (Korrbl. d. Schw. Ges. f. Volksk., Basel, 1911, i, 25-26.) Cites text and music of pile-driving song used at Lausanne, in connection with the tunnel-works in 1872. See Stoecklin (A.).

Rother (K.) *Zusammensetzungen mit "voll."* (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1910, xii, 218-223.) Cites numerous compounds in *voll* from the Silesian dialect of German.

- such, e. g., as *hamfel* (handful), *ormwel* (armful), *mitsfel* (capful), *tupfel* (potful), *fóswel* (cask-ful), etc. The retention of the genitive formation,—instead of the example of the literary German “*einen Becher Weines*,” or “*ein Arm voll Holzes*,” we have “*a šofels woser*,” “*a hamfels arbsa*,” etc.
- Rutot** (A.) La chronologie des ossements quaternaires de l'Europe. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1911, XLII, 13–22.) Discusses the chronology of quaternary osseous human remains from the oldest,—the jaw of the *Homo Heidelbergensis*, middle level of the lower quaternary (Mafflian industry) down: Galley-Hill and Grenelle (Strépyian industry), etc.
- S.** (E. A.) Vernageln im kirchlichen Brauch. (Schwz. Arch. f. Volksk., Basel, 1911, XV, 111–112, 1 fg.) Note on custom of driving nails into easter-candles in Lombardy and Ticino. Nails are also driven into wooden crosses.
- S.** (J.) Moyens contre les verrues. (Korrbl. d. Schw. Ges. f. Volksk., Basel, 1911, I, 27.) Cites 3 folk-remedies for warts.
- Saintyves** (P.) Les résurrections d'enfants morts-nés et les sanctuaires à “répit.” (Rev. d'Ethnogr. et de Sociol., Paris, 1911, II, 65–74.) Treats of the “resurrection” of still-born children by miraculous rites at shrines of the Virgin Mary (the special chapels were known as *répits*), particularly in eastern France, at various periods from the late Middle Ages down to the middle of the 19th century. Some interesting particulars are given,—practices of the kind in question still continue in certain localities, with, more or less, the approval of the ecclesiastical authorities.
- Salzmann** (L. F.) Medieval by-ways. I. Occultism. II. Highways. III. Coronations. (Oxf. & Cambr. Rev., Lond., 1911, No. 13, 69–88; No. 14, 65–77; No. 15, 33–43.) Treats of the alchemists, white magic, black magic; the embassy of Geoffrey of Langley to the Tartar court in 1292; the coronation of Edward III, etc.
- Sättler** (F.) Albanesische Volkslieder. (Z. d. Ver. f. Volksk., Berlin, 1911, XXI, 173–176.) German texts only of 7 brief Albanian folk-songs (3 love-songs) collected in 1910 by the author in the neighborhood of Avlona, in southern Albania.
- Schache** (H.) Sagen aus Dürren-
gleina, Thüringen. (Z. d. Ver. f. Volksk., Berlin, 1911, XXI, 286–287.) Cites 7 brief legends (wild huntsman, house-demon, Frau Holle, dragon, fiery dog, Bilwitz, snake-king).
- Schenck** (A.) Étude sur l'anthropologie de la Suisse. Troisième Partie. (Bull. Soc. Neuchât. de Géogr., Neuchâtel, 1910, XX, 313–367, 2 pls., 1 fg.) Treats of the physical anthropology of Switzerland in the bronze age. Crania and skeletons from the pile-dwellings (Corcelettes, Concise, d'Auvernier, Mörigen, Ile de Saint-Pierre, Steinberg de Nidau, Lac de Luissel, Wollishofen, Canal de la Thielle, Canal de la Broye, Estavayer) and from the burial-places (stone cists, fire burials, funerary urns, incinerations) of Montreux, Villeneuve, Plan d'Essert, Boiron, Bienne, etc. Tables of measurements are given. Pages 351ff. are occupied by a general discussion of the human races of the bronze age in Switzerland. Of the 38 bronze-age skulls from the pile-dwellings 60.51 % are dolichocephalic, 15.78 % mesaticephalic and 23.67 % brachycephalic.—here two principal races are represented, a northern doliocephalic and a Ural-Altaic brachycephalic. The skulls from burial-places (very rare) also indicate the preponderance during the bronze age of the dolichocephalic northern race. In an appendix the crania of Châtelard sur Lutry, Montagny sur Lutry, the neolithic graves of Hermance, the dolmen of Auvernier, etc., are considered. According to S., the *Sion* type is to be merged with the dolichocephalic northern race.
- L'abri sous roche du vallon des Vaux, Canton de Vaud, Suisse. (Rev. Anthropol., Paris, 1911, XXI, 18–28, 5 fgs.) Treats of the rock-shelter of the des Vaux valley examined in 1909,—situation (several strata all neolithic), objects of human provenance (pottery; stone tools and implements, quite numerous; hearths), remains of animal and vegetable food, bone

implements, etc. In one of the strata several burials of adults and children were discovered. In the walls of the shelter are a number of cavities possibly for "roof-beams" or the like. On the rock are also several engravings of animals (horse, deer, etc.). According to Dr S., this prehistoric "station" is altogether neolithic and "proves the existence of land populations in Switzerland contemporary with the lake-dwellers of the polished-stone age."

Schmidt (B.) Neugriechische Volkskunde. (Neue Jahrb. f. d. Klass. Alt., Lpzg., XXVII-XXVIII, 643-669.) General discussion of the nature and origin of modern Greek folk-lore and folk-speech. According to S., the *Koine* is a new form of speech, but not a new language. S. does not agree with Dieterich that modern Greek folk-lore does not go back of the period of Hellenism.

— (H.) Vorläufiger Bericht über die Ausgrabungen 1909-1910 in Cucuteni bei Jassy, Rumänien. (Z. f. Ethnol., Berlin, 1911, XLIII, 582-601, 15 fgs.) Treats of the character of the settlement as revealed by the pottery remains, etc. (two periods of settlement are to be distinguished; the older has pottery with polychrome painting and incised ornamentation; the later pottery with black and red painting. The fortifications belong partly to one period and partly to the other. Among the finds at Cucuteri are numerous flints, flat stone axes and perforated hammer-axes, bone and horn implements and weapons, polished horn axes, clay figures (from both periods), copper, bronze and iron objects. Cucuteri represent a stone-copper period, and this period in the Danube valley is notable by reason of its relations with the Aegean culture,—this the author discusses on pages 398-408 (the parallelism between north and south appears most remarkably in the metal industry). The bridge between Crete and the Danubian-Balkan region is Thessaly.

— Beitrag zur Bedeutung der Kamm-muster. (Ibid., 161-163, 3 fgs.) Discusses the "comb pattern" ornamentation of pottery of Thessaly (Dimini) and the lower Danube country (Tordos), etc.—the double

comb appears also on the disc of Phaistos (ca. 18th or 17th cent. B. C.). They are sometimes mere ornamentation, at others signs resembling writing or intended as such; they had wandered to Crete from the north.

Schoonjans (A.) Melk en zuivel in de volkstaal. (Volkskunde, Gent, 1911, XXII, 85-93.) Gives items of folk-lore and folk-speech concerning milk and milk-products in Flemish Belgium, etc.

Schuchardt (C.) Stonehenge. (Z. f. Ethnol., Berlin, 1910, XLII, 963-968.) S. argues that Stonehenge (with related structure) is not a solar temple, but a burial-place, resembling similar ones in ancient Greece. In the discussion, W. Pastor opposed and Hr Strauch supported S.'s theory.

— Ausgrabungen auf dem "Heiligen Stadtberge" bei Schöningen, Colbitzow. (Ibid., 973-974.) Notes on recent excavations and finds (pottery fragments $\frac{1}{10}$ Slavonic, $\frac{1}{10}$ Teutonic on the high-surface; in ditch none Slavonic). Other Teutonic and Slavonic remains are distinguished.

Schulte (O.) Das Kindergebet im Grossherzogthum Hessen. (Hess. Bl. f. Volksk., Lpzg., 1911, x, 1-16.) Based on *questionnaire* of the Hessian Folk-Lore Society in 1907,—numerous examples, Catholic and Protestant. Form and content, distribution, etc., are discussed. Form, rhyme, figures, testify to the adult origin of children's prayers. The two types are the "thou" prayer and the recitation-formula. In these prayers the belief in angels is prominent. Although many prayers are common to both religions, Catholics and Protestants have their own peculiar ones, conforming to the different church tenets. Luise Hensel's hymn, "Müde bin ich, geh zur Ruh," has become a prayer with Catholics, and even Jews have been heard to sing this Protestant poem, which has conquered all Hesse. Even jest has crept into some of the children's prayers. Some localities have almost characteristic prayers. Like the folk-songs, children's prayers are tending to disappear in many places.

Schulten (A.) Termantia. Eine Stadt der Keltiberer. (Neue Jahrb. f. d. Klass. Alt., Lpzg., 1911, XXVII-

XXVIII, 241-276, 4 fgs., 2 maps.) Treats of Termantia, a city of the Celtiberians (sister-town of the more famous Numantia) in the interior of Spain (Old Castilian province of Soria). Situation, history, ruins are described.

Schütte (O.) *Volkstümliche Obst- und Speisennamen im Braunschweigischen.* (Z. d. Ver. f. Volksk., Berlin, 1911, XXI, 276-278.) Gives folk names of fruits and foods from various parts of Brunswick.

Schwerz (F.) *Untersuchungen über das Wachstum des Menschen.* (A. f. Anthrop., Brnschw., 1911, N. F. X, 1-38, 19 fgs.) Gives, with many tables and curves, the results of measurements (stature, weight, length of trunk and limbs, circumference, length, breadth, height and indices of head, face measurements, etc.) of 1,778 (m. 960, f. 818) individuals for stature and weight and 1,245 (m. 721, f. 524) for other data, of whom all but 51 were between 6 and 20 years of age, and all from the country population of the canton of Schaffhausen, Switzerland. Physically the type is a mixture of the immigrant, northern blond, dolichocephalic Alemanni, and the brunette, broad-headed so-called Alpine race (predominating). The head-form is hypsibrachycephalic (av. index 82.5); face mesoprosopic (index 90.6) with strong tendency toward leptoprosopic; stature av. for adult males 1694 mm. The stature-difference between the Nordic and the Alpine-Mediterranean group appears in early childhood and is not delayed till puberty,—environmental influences are also in evidence. Sex differences and class differences (poor and well-to-do) are noted. The nasal index diminishes with growth. Puberty occurs later in the North. Tall children have a relatively smaller head-circumference than shorter ones. In the bibliography one misses reference to the Toronto (Can.) data.

Sera (G. L.) *Sul significato della platicefalia con speciale considerazione della razza di Neanderthal.* (Arch. p. l'Antrop., Firenze, 1910, XL, 381-432, 1 pl., 13 fgs.; 1911, XLI, 40-82, 7 fgs.) Discusses flattening (absolute and relative) of the vertical diameter of the skull as

an individual physio-pathological fact and as a physio-pathological fact more or less diffused in an ethnic group, significance of the platycephaly of the Neanderthal race, zones of platycephaly and zones of glaciation, descent of man and the Neanderthal race, outlines of a general theory of the human skull, etc. Dr S.'s general conclusions are: the height of the skull is one of the most variable elements individually for physio-pathological reasons; diverse causes may be responsible for the diffusion in an ethnic group of cases of physio-pathological flattening of the skull; the platycephaly of the race of Neanderthal is not pithecoïd but is well comparable to that of many ethnic groups existing to-day, and it is due probably to "a passive adaptation to glacial climate"; the platycephaly of other human groups is capable of a like explanation,—platycephaly coincides in its distribution with the geographic zones of glaciation; the Gibraltar skull represents the last or one of the very last of the "precursors" of man; the human skull has evolved from dolichocephalic to brachycephalic,—this has taken place gradually.

— A proposito di due recensioni del Sig. P. Bartels. (Ibid., 1911, XLI, 192-196.) Points out "inaccuracies, etc.," in Dr Bartels' review of the author's two articles on the Gibraltar skull.

Sergi (S.) *Mancanza congenita ed ereditaria di un incisivo.* (Atti d. Soc. Rom. di Antrop., Roma, 1910, xv, 395-399.) Treats of a case (a young Piedmontese teacher) of congenital lack of the upper right lateral incisor,—his father, two brothers and two sisters (all older) had the same defect, as had also an uncle (only brother of father) and the paternal grandmother. In all cases also there was a notable reduction of the left upper lateral incisor. This is probably a phenomenon of transition.

Smith (H. H.) *A North Holland cheese market.* (Nat. Geogr. Mag., Wash., 1910, XXI, 1051-1066, 17 fgs.) Brief account of cheese-market of Alkmaar. Some of the illustrations show dress, etc., of the people of the island of Walcheren.

Speight (E. E.) A few Norwegian proverbs. (Folk-Lore, Lond., 1911, XXII, 213-218.) Cites from various parts of Norway, with English translations, 55 proverbs mainly typical of farm-life. They are in the *landsmaal* or country speech.

Stationary population of France (The). (Pop. Sci. Mo., Lancaster, Pa., 1911, LXXIX, 615-617, 4 fgs., 2 maps.) Résumés data in J. Bertillon's recent book.

Stoecklin (A.) Arbeitslieder. (Korrbl. d. Schw. Ges. f. Volksk., Basel, 1911, I, 6-8.) Notes on Swiss work-songs: rising-song from the Saanental, berry-picking song from the Zürich Oberland, turnip-sowing song from Basel, pile-driving song, mowing-song, etc. See Rossat, A.

Stückelberg (E. A.) Die Johannis-haupter. (Schw. Arch. f. Volksk., Basel, 1910, XIV, 287-290, 1 fg.) Treats of the head of the decapitated John the Baptist as decorations of bowls (part of the liturgical apparatus of the Middle Ages still surviving in certain places). These "St. John heads" were given by those suffering from severe headaches,—drinking out of the bowls was a cure. The oldest figure of a "head of St. John" appears on a seal of 1344 A. D., and all those still in existence seem to belong to the 15th and following centuries. None has yet been found in the Romance region. Most of them are now in private and public collections. The author enumerates 21 specimens.

Tack (P.) De folklore in de heksenprocessen te Mechlen. (Volkskunde, Gent, 1911, XXII, 5-14.) Treats of folklore in the witches' trials in Mechlin from 1544 to 1643, particularly during the period 1620 to 1640,—folk-medicine, sorcery, and belief in the devil. The author intends to publish a comprehensive work on the Mechlin witch-trials.

Tagliaferro (N.) Prehistoric burials in a cave at Bur-meghes, near Mkabba, Malta. (Man. Lond., 1911, XI, 147-150.) Treats of the discovery of human remains (35 skulls have been already found) in a natural cave, together with fragments of pottery, rare pieces of flint, animal bones, etc. The pottery belongs to the age of the megalithic monuments of Malta. The

corpses seem to have been "laid down horizontally on their left side, in several cases in a crouching position looking east." The skulls and sides were propped up with poles and flat stones were used to underlie or to cover the skeletons.

Tschepourkovsky (E.) Anthropologische Studien. (Archiv f. Anthrop., Brunschwg., 1911, N. F. X, 151-186, 7 fgs., 2 maps, tables.) Résumés the results of the author's measurements (made in 1900-1910) of 800 skulls, 3,000 Great Russian peasant women, 2,000 children, 500 men, 164 Russian girls, 118 Jewish boys, and 80 families. Topics discussed are changes in the basis of the skull in the transition to brachycephaly, the tendency of the basis to assume a fixed form for each race, the heredity of the index, color of hair and eyes, the resemblance between men and women of the same race (almost twice as great as that between brother and sister, mother and son, etc.), appearance of racial characters in childhood (10 year old Jewish boys), types of the orthodox Slavic population of Great-Russia (blond brachycephalic, rather tall; darker, more dolichocephalic, lower stature, longer face,—the latter a survival of primitive population of the Kurgans of the 7th to the 9th century, and probably of Finnish stock, driven eastward by the blond, brachycephalic Valdai type), etc.

Van der Graft (C. C.) Christus is opgestanden. (Volkskunde, Gent, 1911, XXII, 45-52.) Treats of the old Easter hymn "Christus is opgestanden," still sung at the market-place in Ootmarsum (Overijssel) on Easter Sunday. The Dutch text is given on pages 50-51.

Verneau (R.) La couvade en Espagne. (L'Anthropologie, Paris, 1911, XXII, 246-247.) Discusses the article on the *couvade* in Spain by Dr Aranzadi, in *Anthropos* for 1910. An investigation is now advisable to determine whether the idea of the *couvade* is not altogether a myth. Dr D. J. Fuset reports its non-existence on the island of Ibiza, one of the Balearic group, where it has been said to prevail.

Verworn (M.) Die Anfänge des Zählens. (Korr.-Bl. d. D. Ges. f.

Anthr., Hamburg, 1911, XLII, 53-55, 5 fgs.) Discusses the origin of counting with special reference to the notched bones from the reindeer-epoch of prehistoric France. Dr V. is of opinion that counting by notching was already in use at that early period.

— Die Ausgrabung des neolithischen Dorfes bei Diemarden. (Ibid., 46-52, 11 fgs.) Gives result of excavations of neolithic village-site of Diemarden near Göttingen. Method of building, stone implements (flints; polished), pottery (enormous quantity of fragments; great variety, but typical linear "Bandkeramik" predominates), animal bones, etc. (remains of meals), ornaments of stone (pendants, etc.).

Viasemsky (S.) Contribution à l'étude de l'anthropologie des Juifs. (L'Anthropologie, Paris, 1911, XXII, 197-201.) Discusses briefly the composition of the Jewish people and their physical development, with special reference to the Slavonic countries. Prince V. concludes that the long-continued and severe laws against intermarriage with foreigners "have created the atmosphere of solidarity in which they live to-day." The most important element was brachycephalic. With rare exceptions, the Jews have shown themselves less developed physically than the peoples among whom they dwell.

Vierkandt (A.) Hat der Bauer eine eigene Naturauffassung? Eine Anfrage. (Hess. Bl. f. Volksk., Lpzg., 1911, X, 125-127.) Discusses the question whether the peasant has nature-concepts of his own, like so many primitive peoples. If he lacks such concept Dr V. is inclined to attribute it to church-influence,—a phenomenon of arrest due to the influence of the higher urban culture and particularly to the teachings of the church. Dr V. desires answers to this *questionnaire*.

Virchow (H.) Über ein Becken mit ungewöhnlich langem Steissbein. (Z. f. Ethnol., Berlin, 1911, XLIII, 622, 1 fg.) Note on a male pelvis with a coccyx 60 mm. long,—there are but five vertebrae, and the great length is due to the third coccygeal vertebra.

— Über einen menschlichen Schädel

von Oberhausen im Rheinland. (Ibid., 622-627, 4 fgs.) Discusses, with report of Hr Bärtling (a geologist) as to the circumstances of its finding, etc., a skull (index 71.8) from Oberhausen, which probably belongs to some civilized race and not to diluvial man.

— Über eine tätowierte Deutsche. (Ibid., 271-272.) Notes on a German girl, tattooed by an Englishman, on exhibition in Castan's Panoptikum. The tattooing is extensive, many-colored, and artistic.

— Ein Becken mit sehr stark entwickeltem Sulcus praeauricularis. (Ibid., 1910, XLII, 920-923, 2 fgs.) Treats of a female pelvis (European) with a very marked *Sulcus praeauricularis* (noted by Henle in Javanese and by Virchow in Greenland Eskimo). The cause of the peculiarity is still somewhat uncertain.

— **u. von Buchwald** (G.) Fragment eines Schädels aus einem neolithischen Begräbnisplatze. (Ibid., 1911, XLIII, 133-135, 5 fgs.) Treats of a skull from a neolithic burial-place in Bannerbrück, Mecklenburg-Strelitz, with low flat forehead, prominent frontal bases, and large orbits, suggesting a primitive form. Pottery fragments were also found.

Walker (R. J.) A fragment of Greek music. (Oxf. & Cambr. Rev., Lond., 1911, No. 15, 113-119, 1 pl.) Describes a Ms. (probably subsequent to taking of Constantinople), in which over the first few lines of the first chorus of the *Clouds* of Aristophanes are written certain musical notes, given "in a miniscule modification of the characters employed in antiquity to express the notes of instrumental music." W.'s Ms. differs here from the Messina Ms. of Kircher.

Wallner (H.) Die jährliche Verschiebung der Bevölkerung von der Siedlungsgrenze durch die Almwirtschaft im Lungau. (Mitt. d. k.-k. geogr. Ges. in Wien, 1911, LIV, 358-403, 3 fgs.) Treats of the economics, sociology, etc., of the *alm* country of Lungau,—a sort of "half-nomadism in the midst of European civilization," as Ratzel styled the *alp* and *alm* cultures.

Wehrhan (K.) Das Hickelspiel in Frankfurt a. M. (Z. d. Ver. f.

Volksk., Berlin, 1911, 234-243, 10 fgs.) Treats of "hop-scotch" and its varieties as played by the children of Frankfort on the Main. Details of the game, diagrams, etc., are given. The Frankfort name *Hickel-spiel* signifies "hop play." Each variety has its special name, two of which are "German circle," "French circle." Another sort is called after the snail; a fourth from the letter N, etc.

— Einige schweizerische Freimaurer-Sagen. (Schw. Arch. f. Volksk., Basel, 1910, XIV, 295-299.) Gives 5 legends from various parts of Switzerland concerning the Free Masons,—how a Free Mason dies, treatment of traitors, great Free Mason festival, initiation-tests, the girl who would not marry a Free Mason.

Westropp (T. J.) A folk-lore survey of County Clare. (Folk-Lore, Lond., 1910, XXI, 476-487; 1911, XXII, 49-60, 4 pls.; 202-213, 2 pls.) Numerous items concerning supernatural animals (*péists* and dragons, water-cattle, *púcas* and horses, bulls, dogs, seals, rabbits, birds), spectral lands and cities (Hy-Brasil, Kilstuitheen, Cullaun, etc.); cursing-stones (at Carnelly, etc.), amulets (Ennis bead, Westropp ring, Molony ring), wishing, foundation-sacrifices, burial and skull beliefs, cures, prophylactics, miscellaneous charms; lucky and unlucky deeds, omens, dreams and divination, calendar-customs, wells and well-customs (healing powers, offerings, etc.).

Williams (C. A.) Zu Uhlands Volksliedern, Nr. 43. (Mod. Lang. Notes, Balt., Md., 1910, XXV, 244-245.) Points out that the song "Es ist ein Schnee gefallen" is from a collection of *Drey schöne neue Lieder*, published probably at Strassburg about 1570.

Wittich (E.) Abergläubische Festgebräuche der Zigeuner. (Schw. Arch. f. Volksk., Basel, 1910, XIV, 268-271.) Notes on superstitious observations and customs of the Gypsies at Christmas (Holy Night is of great importance,—spirits have peculiar power over men and animals), Easter (luck, dreams, etc.; owl and cuckoo; portents for coming year), etc. The author is himself a Gipsy.

— Zänberformeln und Zäubersegen der Zigeuner. (Ibid., 1911, XV, 115-117.) Gives some 10 Gipsy charms, etc., for children, cattle, horses, and other animals.

Zaborowski (S.) La grèce antique et sa population esclave. (Rev. Anthropol., Paris, 1911, XXI, 245-258.) Treats of the slave-population of ancient Greece: Great growth of slavery coincident with contempt for manual labor especially and the development of oratory, etc.,—softening, deterioration, etc., of Greek mind; stealing, abandonment and sale of children, other sources of slaves; cost and wages of slaves; incomes of citizens derived from work of slave artisans, etc.; in the fifth century $\frac{2}{3}$ of the population of all Greece were slaves; manumission, etc. (more female than male); state prostitutes (some of great influence); nationality of slaves (a list of 124 manumissions includes Syrians, Thracians, Galatians, Italians, Armenians, Sarmatians, Illyrians, Cappadocians, Phrygians, Lydians, Mysians, Pontians, Phenicians, Jews, Egyptians, Arabs, Paphlagonians, Bithynians, Cypriots, Bastarnians),—of these 124 only 24 were Greek; prices of freedom (of 162 cases range for males 300-2,000 dr.; 312 female ransoms, 300-1,500 dr.) much above original cost.

Zachariae (T.) Etwas vom Messen der Kranken: Der rohe Faden. (Z. d. Ver. f. Volksk., Berlin, 1911, XXI, 151-159.) Treats of "measuring the sick" with citations from Tamburini's *Explicatio Decalogi* (1675), and numerous other authorities, particularly the use of "ein rohe Faden," i. e., natural, unprepared, a condition favorable to "magic" use.

Zahler (H.) Volksglaube und Sagen aus dem Emmenthal. (Schwz. Arch. f. Volksk., Basel, 1911, XV, 1-17.) Folk-lore collected in 1903, chiefly in Langnau. Days of the week (Wednesday unlucky); holidays, festivals, saints'-days, etc.; weather-lore; influence of moon; folk-medicine; miscellaneous beliefs; wedding, birth and baptism, death-omens, funeral-customs; the "Döggeli"; witches; numerous brief stories of vanished towns, dwarfs, treasure,

phantoms, strange men and women, etc.

Zengel (W.) Die prähistorischen Rinderschädel im Museum zu Schwerin und deren Bedeutung für die Geschichte der mecklenburgischen Rindviehzucht. (A. f. Anthrop., Brnschw., 1910, N. F. IX, 159-178.) Treats of the skulls of prehistoric *Bovidae* (measurements, etc.),—*Bos primigenius* Boj., *B. taurus primigenius*, *B. t. brachyceros*, from various localities in Mecklenburg, compared with other similar remains elsewhere. The skulls from Gr.-Renzow (female), Toddin (male) represent the *Ur* or *B. primigenius*; those of Petersdorf and Malchin crosses of the *Ur* and domestic cattle; the other skulls belong to the group of the *B. taurus brachyceros*. The *B. primigenius* was not rare in prehistoric Mecklenburg. The original native Mecklenburg cattle were the "red cattle."

Zindel-Kressig (A.) Schwänke und Schildbürgergeschichten aus dem Sarganserland. Dritte Reihe. (Schwz. Arch. f. Volksk. Basel, 1911, xv, 112-115.) Gives 20 items of jests, folk-wit, etc., from the Sargans region.

AFRICA

Alexander (D.) Notes on ornaments of the Womdeo pagans, etc. (Man, Lond., 1911, xi, 1, 1 pl.) Notes on ornaments of females from early childhood to marriage (ear-piercing, bead-strings increased in number with age,—at marriage leather strips are substituted, iron bangles, etc.).

Balfour (H.) Modern brass-casting in West Africa. (J. R. Anthr. Inst., Lond., 1910, xl, 525-528, 2 pls., 2 fgs.) Treats of specimens of the work of Ali, a native Yoruba artist (some are now in the Pitt Rivers Museum), with an account of his methods by the artist himself (the three stages in casting a brass head, etc.). Other of Ali's more ambitious group-designs are figured on one of the plates. These products fall short of the Benin castings, but "are none the less very creditable," and they "betray a considerable knowledge of the higher *cire perdue* technique."


Barrett (W. E. H.) Notes on the customs and beliefs of the Wa-Giriama, etc., British East Africa. (J. R. Anthrop. Inst., Lond., 1911, xli, 20-39, 3 fgs.) Pages 20-28 treat of the Wa-Giriama, a pure Bantu people of the Kilifi-Sabaki region: Marriage (beer-ceremony) and sexual relations, circumcision; death, burial, etc. (grave-monuments; murder, suicide; fear of ghosts); property, inheritance, slaves; food, cattle; fire-making (two sticks); dance to drive out devil; *mehele* dance. Pages 29-37 deal with the Wa-Sania, who show Galla influence, and have abandoned their original language. Clan-divisions; marriage, intercourse of sexes, etc.; birth and early childhood; property and inheritance, fire; food, death, burial, mourning, murder; blood-brotherhood, chieftainship, miscellaneous items (divisions of time, superstitions, origin-legends). On pages 37-39 are given the English texts only of 6 "fairy-tales" (beast-fables).

Bartels (P.) Zur Anthropologie der *Plica semilunaris* bei Herero und Hottentotten. (Z. f. Ethnol., Berlin, 1911, XLIII, 616.) Résumé of paper to be published in full in the *Archiv f. mikroskopische Anatomie*. Reviews literature and gives results of our observations. Relative frequency of occurrence of cartilage in P. L. (48 %),—rare in whites, normal in anthropoids.

Béguin (E.) La famille chez les Ma-Rotsé, Haut-Zambézie. (Bull. Soc. Neuchât. de Géogr., Neuchâtel, 1910, xx, 368-378.) Treats of marriage (wooing, betrothal, wedding; adultery common; royal marriages; polygamy, etc.) and childhood (pregnancy, child-birth; names; baby-carrier; clothing; child workers; dolls; seclusion and initiation of nubile girls) among the Marotse of N. W. Rhodesia.

Bell (H. H.) Recent progress in Northern Nigeria. (J. Afric. Soc., Lond., 1911, x, 377-391, 2 pls.) Approves of "continuity of policy" and "peaceful penetration." Treats of the pacification of the country by Sir F. Lugard since 1900, the campaign against Kano, Sokoto, etc. The fundamental principles of our ad-

ministration in Northern Nigeria "have rested on the policy of guiding improving native rule in such a manner as to interfere as little as possible with the traditions and customs of the people."

Blackman (A. M.) The hieroglyph  a jar-sealing. (Man, Lond., 1911, XI, 19-20.) B. believes this hieroglyph to represent the mud-sealing of jars, still in use in Egypt. Numerous uninscribed mud-sealings were found in 1909-1910 among the rubbish cleared out of the northern temple at Halfa.

Blayney (T. L.) A journey in Morocco: "the land of the Moors." (Nat. Geogr. Mag., Wash., 1911, XXII, 750-776, 26 fgs., map.) Treats of history, the infidel city, the native types in the city, prison conditions, the arteries of traffic, caravans and camping, "powder play" in honor of guest, primitive agricultural methods, a city of Arabian Nights, the ancient glory of Fez, a Moorish wedding, the social ladder, Mequinez the beautiful, domestic life, etc.

Bosanquet (R. C.) Second interim report on the excavations at Meroë in Ethiopia. Part III. On the bronze portrait head. (Ann. Arch. & Anthropol., Liverpool, 1911, IV, 66-71, 5 pls.) Treats of "a bronze portrait-head in the finest style of Roman Imperial art," found at Meroë, 400 miles beyond the Roman frontier,—the head represents Augustus, and probably commemorates his visit to Egypt (perhaps he went as far as Syene) in B. C. 30.

Bouillez (—) De l'usage du phallus au Tchad. (L'Anthropologie, Paris, 1911, XXII, 41-42.) Notes on the use of terra-cotta phallus by native women of the region about Lake Tchad (Wadai, Baghirmi, Burnu). These phalli were made by women potters (at Rabah an old soldier makes them for sale, to European collectors especially, but was taught their manufacture by a woman). The women never use them alone; one acts as husband for another.

Boyce (R.) The colonization of Africa. (J. Afric. Soc., Lond., 1911, X, 391-397.) Argues against the idea that "Africa is not a white man's country." B. believes that climate is

not insuperable and that questions of environment and tradition can be settled by earnest study of the people and real attempts to elevate them.

Burnier (T.) Le dieu des Zambéziens. (Bull. Soc. Neuchât. de Géogr., Neuchâtel, 1910, XX, 383-386, 2 fgs.) Brief account of *Nyambé*, the creator of the universe, God of the Zambesian natives, the prayer (or morning salutation) offered to him, the blessing of the mattocks, etc.

Capitan (L.) L'homme quaternaire ancien dans le centre de l'Afrique. (Rev. Anthropol., Paris, 1911, XXI, 229-232, 2 fgs.) Treats of typical stone implements of the quaternary type found by the explorer Bonnel de Mézières about 400 km. north of Timbuctoo,—they appear to be "absolutely identical" with French specimens whose quaternary age is undoubted. The relations of these prehistoric Africans with their European contemporaries is a question of great interest.

Chamberlain (A. F.) The contribution of the negro to human civilization. (J. of Race Develop., Worcester, Mass., 1911, I, 482-502.) Treats of the achievements of individual negroes and individuals possessing negro blood (Nefertari, Mutema, Amenhotep III, Nosseyeb, Sakanonye Tamuramaro, Ste. Georges, Lislet Geofroy, Dumas, Pushkin, S. Gomez, etc.) in non-negro Europe, Asia, Africa, etc.; the debt of mankind to negro race as such in art, invention, industry, and achievements *en masse* (political and social organization, commerce, domesticated animals, art, musical instruments,—several possibly of negro origin, iron-smelting probably due to negro), and achievements of individual negroes taken from Africa in childhood and given European education (Miguel Kapranzine, Captein, Amo, Crowther; negroes at Universities of Spain and Portugal). Argues that the negro's contribution has been considerable and that he is capable of contributing much more in the future.

la Chard (L. W.) Ancient funeral rites of the pagan Gwari of Northern Nigeria. (Man, Lond., 1911, XI, 83-84.) Treats briefly of discovery, in November, 1907, of an old burial-

ground between Zungeru and Kuta, on the site of an old Gwari town, called Ajugbai, with numerous burial-jars, in which the dead were placed, with ornaments, weapons, offerings, etc. This urn-burial has been succeeded now by disposal of the dead after the Mohammedan fashion.

Claus (H.) Die Wagogo. Ethnographische Skizze eines ostafrikani-schen Bantustammes. (Baessler Archiv, Lpzg. u. Berlin, 1911, Beih. II, 1-72, 103 fgs.) Treats of country and population (ca. 120,000); the *tembe* or dwellings (construction, plans; furniture; wall-paintings; transportable bed, etc.); domestic animals (cattle chief riches; asses; fowl; doves, recently introduced from the Wanyamwezi; dogs; honey-bees); agriculture (typical *Hackbau*; harvest-dance); food and its preparation (utensils; tobacco smoked and snuffed, rarely chewed); clothing and ornament (hair-dressing, ear-plugs and ear-rings, bracelets, etc.); weapons (spears, clubs, bow and arrow, shield; war-costume; war-dance; hunting of minor importance); industries, manufactures, etc. (iron-smith not specially honored; pottery altogether in hands of women; professional itinerant musicians; preparation of salt by women; trade chiefly exchange); counting, divisions of time, sign-language (numerals 1-10 on p. 38); hygiene, medicine, shamans, rain-makers, etc. (list of 20 plant remedies, pp. 39-40, treatment of disease); customs concerning birth, circumcision of youths and maidens (in bush; female operator for girls; new names after rite), marriage, burial; totemism (relations between groups of human beings and certain animals), religious ideas (god-creator, *mulungu*; spirits of dead continue life of earth); mythology and *märchen* (animal-fable, pp. 50-54); law criminal and civil; relationship (table, p. 59); inheritance; slavery; history of the Wagogo (pp. 61-65). Appended is a German-Wagogo and Wagogo-German vocabulary (pp. 66-72, four columns to the page).

Cowper (H. S.) On a series of small worked flints from Hilwan, Egypt. (Man, Lond., 1911, XI, 6-11, 3 fgs.) Treats of 204 specimens collected in

February, 1910, on the sandy plain just west of the modern town of Hilwan in Lower Egypt. They include right-handed and left-handed, right-handed shouldered and left-handed shouldered, and crescent-shaped flints. At this spot existed probably a "manufactory" of these little flints; the crescents were probably used for arming the edge of serrated weapons, or for pointing harpoons, fishing-spears, etc. These flints are not paleolithic.

Cummins (S. L.) Golo models and songs. (Ibid., 132-133, 3 fgs.) Notes on clay models of animals, from the Golo tribe near Waw in the Bahr-el-Ghazal; also English texts of four brief songs (Guma song, hunter's song, song of elephants, and rain song) recited to the author in 1902 by the chief of the tribe, one Guma, son of Kiango.

Curtis (C. D.) Objects of terra-cotta found at Cyrene. (Bull. Arch. Inst. Amer., Norwood, Mass., 1911, II, 166-167.) Brief notes on terra-cotta figurines (the majority of a good Greek period), "loom-weights" (77 of these were found), entire or fragmentary lamps (125, mainly of a Greek period). Hundreds of pin-heads of glass paste (originally gilded) were also found.

Dahomey songs. (Univ. of Penn. Mus. J., Phila., 1911, II, 54.) Gives English text of a war-song and a wedding-song (of which the phonograph records are in the Museum), obtained from Inquátwa, a young Yoruba.

Dahse (J.) Ein zweites Goldland Salomos. (Ztschr. f. Ethnol., Berlin, 1911, XLIII, 1-79, 7 fgs.) Argues for West Africa (Guinea) as "the second (besides Ophir) gold-land" of the voyagers of Solomon's sailors. Treats of the voyage to Tarshish and the products brought back; Guinea as a land of gold, history of the West African States; the knowledge of the ancients concerning West Africa; the relations of West Africa to the east and north; the displacements of population in West Africa; traces of ancient intercourse by sea (aggr-y-beads; *swastika* on gold-weights; astronomical evidences, figures on calabashes, etc.), other traces of Phenician voy-

ages to the west, inter-relations between West, East, and South Africa. According to Dr D., *Ophir* was located in South Africa (Zimbabwe), but *Uphas* (Jer. X. 9) was Guinea (West Africa),—"the Gold Coast."

Dayrell (E.) The incest tabu. (Man, Lond., 1911, XI, 153-154.) Author's experience of 9 years in the Ikom district of the eastern province of Northern Nigeria leads him to believe that "incest is extremely rare; it is entirely against native custom, and in the olden days would have been punished by death." Examples are given.

Eichhorn (A.) Beiträge zur Kenntnis der Waschambaa (nach hinterlassenen Aufzeichnungen von A. Karasek). I. (Baessler Archiv, Lpzg., u. Berlin, 1911, 1, 155-222, 27 fgs.) Treats of houses and villages and their arrangement (real Wajamba type of house is bee-hive hut; villages average 25 huts), construction, etc.; food, ornament, and hair-dressing (women and girls very fond of ornament; old Wajamba hip-bands very interesting); artificial deformations (painting now in vogue only on two festival occasions; burning of *kansu* figures into skin, adopted from coast tribes; tattooing rare; ear-piercing; deformation of teeth; deformation of nose among women only); clothing (now resembles that of the coast peoples); agriculture (felling of trees and burning of underbrush work of men; hoeing of fields done by men and women; besides work in general plantation, woman can cultivate her own special plot, the product of which belongs to her alone; list of plants cultivated, etc., pp. 176-180); tobacco, music (mouth-drum disappeared; musical bow, etc.); means of transportation (bridges formerly unknown); marriage, position of woman, children (looser ideas of marriage coming with civilization; white men despised by women on account of color and because uncircumcised, when European); birth and death (declining birth-rate attributed by natives to coming of Europeans and to failure to observe strictly old religious taboos, etc.; suicide rare); circumcision-festival (author gives details

as observed by him); belief in spirits, "magic," etc.; medicine ("doctor" is generally shaman also); diseases and therapy (list given with "cures," pp. 198-207); time-reckoning, astronomy, etc. (great rainy period serves to set off seasons). At pages 210-222 are given German texts only of 26 brief tales, legends, fables, etc.

Ellis (G. W.) Political institutions in Liberia. (Amer. Pol. Sci. Rev., Concord, N. H., 1911, v, 213-223.) Historical items and personal sketches of prominent Liberians in politics.

Friedrichsen (F.) Mitteilungen über Forschungen in Zansibar. (Z. f. Ethnol., Berlin, 1910, XLII, 954-955.) F. maintains that the minarets of the Mahometan mosques, in E. Africa, at least, and the peculiar ornaments on the graves of the South Arabians and their *métis* descendants, are simply more or less conventionalized sacred phallic symbols. Some of the Zanzibar grave-ornaments are closely related to some on the ruins of Zimbabwe in Mashona land.

Garstang (J.) Second interim report on the excavations at Meroë in Ethiopia. Part I. Excavations. (Ann. Arch. & Anthrop., Liverpool, 1911, IV, 45-52, 6 pls.) Treats of exploration of the Temple of Amon, the Temple of the Sun, the royal city (walls, palaces), and other buildings. Among the finds were a remarkable Greek cameo (ca. 300 B. C.), Meroitic cursive inscription on stone tablet (with low reliefs), obelisk with one of the longest Ethiopian texts yet discovered, wall-scenes, Egyptian objects of various periods, a bronze Roman portrait, three Meroitic statuettes. Some of the temples seem to have been built on the refuse-mounds of iron-smelting. See Bosanquet, R. C.

Gordon (G. B.) Philae, the forsaken. (U. of Penn. Mus. J., Phila., 1911, II, 5-10, 7 fgs.) Treats of the island of Philae and its temples whose courts are now flooded from December to April each year, as a result of the great barrage two miles below it. The proposed increase in the height of the dam will, with a full reservoir, completely submerge the temples.

Guéhard (P.) Notes contributives à l'étude de la religion, des mœurs et

des coutumes des Robo du cercle de Koury, Soudan français. (Rev. d'Ethnogr. et de Sociol., Paris, 1911, II, 125-145, 6 pls.) Treats of religion (cult of deity of generation, cult of *gris-gris*, cult of ancestors,—djinn, etc.), rites and ceremonies (*lobbey* or chief priest, sacrifices), political and social *régime* (village, family), internal constitution of family (house-chief, houses, reception of strangers), society and customs (rights of chief, position and rôle of women and children, parasitic classes), individual and social life (birth, pregnancy, circumcision,—girls only, tattooing of both sexes, marriage by capture and regular, chastity, treatment of adulterer, dowry, divorce, polygamy), death and burial, property and inheritance, judiciary system (thefts rare; crime and punishment), racial character, etc. Pages 142-144 contain notes on the Souhouni, Samono or Samorho, who are not really Robos. The author is optimistic as to the future of the Robos, who are sympathetic, industrious, and capable of advancement.

Guérin (P.) La noix de kola. (Rev. Scientif., Paris, 1911, I, 257-262.) Treats of the *kola*-nut in Africa, etc., its use by the natives (remedy for diarrhoea, fever, etc.; aphrodisiac for young and old; used as gifts, amulets, fetish-offerings, ordeals; symbol of friendship and love; in some regions freemen only allowed to eat *kola*-nuts; various uses in religious and superstitious ceremonies; in some parts trees are property of chief, in others individually inherited; planted to commemorate birth of child or other important family event). Based on A. Chevalier and E. Perrot's work, *Les Koliatiens et la noix de Kola* (Paris, 1911).

Gutmann (B.) Zur Psychologie des Dschaggarätsels. (Z. f. Ethnol., Berlin, 1911, XLIII, 522-540.) Discusses the psychology of the riddles of the Wajagga negroes. Riddle as secret discloser of things; basal knowledge of man found first expression in riddle, peculiarities of environment also; imagination and jest; contrast-riddles; an early critic as well as former of human conceptions of the world; religious riddles,

—little influence of religion upon Wajagga riddles; periphrastic and kindred riddles, avoidance of real names, etc., of animals and natural phenomena; derisive riddles, political riddles; onomatopoeic and related riddles; jesting riddles; riddles of comparison; riddles as preservers of old words, etc., and as originators of new ones; proverbs in riddles,—relation of riddle and proverb, etc. The riddle is a valuable means of investigating the folk-soul and of the best traditional documents for the intellectual history of mankind.

Harris (N. D.) French colonial expansion in West Africa, the Soudan, and the Sahara. (Amer. Pol. Sci. Rev., Concord, N. H., 1911, v, 353-373.) Sketches the course of events by which "the great Sahara has been conquered and French North, West, and Central Africa permanently united. The Eastern Sahara and the Bornu-Wadai regions remain under military rule.

Hobley (C. W.) Kikuyu customs and beliefs. Thahu and its connection with circumcision rites. (J. R. Anthr. Inst., Lond., 1910, XL, 428-452, 3 pls.) Gives, on pages 430-439, a list of 62 *thahu* (a condition into which a person is supposed to fall if he or she accidentally becomes the victim of certain circumstances, or intentionally performs certain acts which carry with them a kind of ill-luck or curse). If the *thahu* (the person becomes emaciated, breaks out into eruptions, or boils, etc.), said to have been produced by the *ngoma* or spirits of departed ancestors, is not removed, the person will probably die. The ceremony of the *kuchiaruo ringi* (to be born again), which prepares the child for circumcision, is described (pp. 440-442) and the circumcision ceremonial itself on pages 442-443. The Masai fashion of these ceremonies is also described with some detail. On pages 447-449 is described purification by a medicine-man; and on pages 449-452 two versions of the generations of the A-kikuyu.

Hofmayr (P. W.) Religion der Schiluk. (Anthropos, St. Gabriel-Mödling bei Wien, 1911, VI, 120-131, 1 pl.) Treats of "the great spirit," Cuok,

his nature, etc. (he is creator, but not worshiped to a large extent); ancestor-cult (*Nyang* is the first Shilluk king, a very beneficent ancestor; animal taboos and offerings; text of prayer, p. 126), spirits of dead, life in the other world; myths and legends (creation of man by Čuok; why the Shilluk are black and subordinated to the whites).

Hollis (A. C.) A note on the Masai system of relationship and other matters connected therewith. (*J. R. Anthr. Inst.*, Lond., 1910, XL, 473-482.) Gives (pp. 473-477) a list, with explanatory remarks, of the principal terms of relationship, when spoken of indirectly and when addressed directly. Sociological data as to marriage, sexual intercourse, mother-in-law taboo, etc. (pp. 477-481). A chart of the system is appended.

Holt (G. E.) The two great Moorish religious dances. (*Nat. Geogr. Mag.*, Wash., 1911, XXII, 777-785, 5 fgs.) Describes briefly the annual dances of the Aisawa and Hamadsha sects, the former the followers of Mohammed Ben Aisa, a saint who lived about two centuries ago, and the latter (less numerous and influential), the followers of Sidi Ali Bel Hamdush, a saint of later date.

Hoppin (J. C.) Vases and vase fragments found at Cyrene. (*Bull. Arch. Inst. Amer.*, Norwood, Mass., 1911, II, 164-165.) At Cyrene Proto-Corinthian, Corinthian, and Rhodian wares were imported and "the real Cyrenaic probably followed suit as a local industry." A large number of fragments of Arretine ware were found. In a foot-note R. Norton expresses the opinion that "besides importing the true Arretine ware, the potters of Cyrene made vases of the same type and of equal beauty."

Hough (W.) The Hoffman Philip Abyssinian Collection. (*Proc. U. S. Nat. Mus.*, Wash., 1911, XL, 265-276, 23 pls.) Catalogues, with brief description, and figures: Basketry (embroidered hat, coiled millet-basket), metal work (embossed shield, miter, necklaces, crosses, bracelets, scabbard mounting, tweezer-case, ornamental bands, food-strainer, bell,—all of silver), drinking cup of horn,

oil-cup of wood, pictorial art (trip-tych; religious painting on coarse muslin representing coronation of Mary; painted scroll with Biblical story of rich man and Lazarus; painting of Menelek; scroll painting of battle of Adowa, 1896; pictures on brass); theological treatise in Amharic script on parchment; mantle of tanned goatskin and lion's mane head-dress; ornaments (necklet, armlets, anklet, earring); religious mask; spoon; head-rest; lasso and horse-bell; specimens of coinage, etc. Collection (probably first Abyssinian to be brought to America) was made by U. S. Minister Philip in Abyssinia in 1909.

Hurel (E.) Religion et vie domestique des Bakerewe. (*Anthropos*, St. Gabriel-Mödling bei Wien, 1911, VI, 62-94, 276-301, map.) Notes on the religion, family life, etc., of the natives of Ukerewe, the largest island in L. Victoria Nyanza. Habitat, population (Mukwaya first occupants, most numerous; Musese, ruling class; Mururi, paria, slave class), history (oral tradition), government (absolute monarchy); religion (amulets and talismans comparatively few; superstitions, beliefs relating to nameless deities; spirits; known spirits; myth of Namuhanga, creator and sun-deity, pp. 79-81, soul-lore); shamans and sorcerers (for the fields, against birds and locusts, rain-makers, "doctors," soothsayers),—*bafumu*, sorcerers, *balogi*, practitioners of black magic, *musiba*, "priests"; sacrifices and offerings, sacred dances; morals (polygamy general, but tending to disappear); dwellings (two distinct types) and architecture; food, cookery, meals (two meals, about noon and about 7 P. M.); dress (boys up to 8-10 years naked); family and social organization (paternal; adoption not common; blood-pact common; slavery); marriage (account of wooing, etc., pp. 288-290, wedding 290-292; divorce); child-birth, education (physical only), old age and death, burial (account of royal funeral, pp. 299-301).

Jenks (A. E.) Bulu knowledge of the gorilla and chimpanzee. (*Amer. Anthropol.*, Lancaster, Pa., 1911, N. S. XIII, 56-64.)

Johnson (F. E.) Tunis of to-day. (Nat. Geogr. Mag., Wash., 1911, XXII, 723-749, 24 fgs.) Treats of houses, market-scenes, food, street-scenes and industrial activities, Jewish wedding customs, etc.

— The mole-men: an account of the troglodytes of southern Tunisia. (Ibid., 787-846, 60 fgs.) Account of visit in 1911 to the cave-city of Matmata and environs in Tunisia 45 km. to the south of Gabes. Notes on the home of Sheik Ferdjani, status of woman, domestic life, food, etc. The illustrations (Arab types, fair-scenes, bread-making and selling, pottery-making, camels, domestic scenes, gaming, market-life, street-scenes, washing, cemetery, school, cave-dwellings of various sorts, etc.) are of ethnologic value.

Joyeux (—) La magie musicale chez les peuplades africaines. (Revue Musicale, Paris, 1911, XI, 103-104.) Letter from Kouroussa, French Guinea, on music and magic as practices by hunters (ceremonies on death of hunter, etc.). A song is sung to counteract the effect of the souls of animals slain upon the soul of the dead hunter.

Junod (H. A.) Deux cas de possession chez les Ba-Ronga. (Bull. Soc. Neuchât. de Géogr., Neuchâtel, 1911, XX, 387-402.) Discusses in detail two cases of "possession" (*psikouembo*, "folie des dieux"), both women, among the Baronga of Lourenço Marques, S. E. Africa. One of the cases was provoked, the other spontaneous. Both women are now good Christians. "Possession" is more frequent with women among the Baronga.

Keith (A.) On certain physical characters of the Negroes of the Congo Free State and Nigeria. (J. R. Anthropol. Inst., Lond., 1911, XLI, 40-71, 4 pls.) Treats with details of measurements of the stature of certain tribes (Bushongo 18 males, 2 females; Basoko 11 m., 4 f.; Sango 10 m.; 24 males from various regions, Azande, Momuu, Bangelime, Bangala, Gombe, Bula, Bapoto, etc.; and 12 females, Gombe, Bapoto, Mongwi, etc.), and 86 crania of Batela of the region between the sources of the Sankuru and Lomami rivers,—data

and skulls obtained by M. E. Torday; also measurements (by Mr P. A. Talbot) of certain tribes of the Oban district of British Nigeria (Ekoi 23 m., 1 f.; Korawp 13 m., 4 f.; Kabila 10 m.; Calabar 2 m.; Uyanga 4 m.; 3 m. from the west further beyond the Kalile) and 5 crania (3 m., 2 f.) from the Ekoi country; likewise 5 crania obtained from the delta of the Niger,—at Ogoni, near Bonny. Mr Torday's material is chiefly typical Bantu, Mr Corner's non-Bantu, while Mr Talbot's comes from a region on the border-line between the Sudanese and Bantu-speaking negroes. The Nigerian tribes are taller than the Congolese (except that the Korawp belong in the shorter group, while the Congolese Bushongo go with the taller). The finger-reach of the Korawp is 7% greater than the stature. In stature, span, face, head, pigmentation, and nose the Ekoi and Kabila approach the negro average; the Bushongo resemble the Niam-niam rather than the Korawp; the Batetela and the Basoko are types of Congolese contrasting in head-form with the laterally compressed Nigerian type. The influence of Arab blood in the equatorial part of Africa has probably been exaggerated.

Lang (H.) News of the Congo expedition. (Amer. Museum J., N. Y., 1911, XI, 191.) Note on Mangbetu. The anthropological collection now numbers 1,400 specimens, representing "practically the entire territory inhabited by the Mangbetu and tribes intimately mingled with them."

Lowie (R. H.) Industry and art of the Negro race. (Ibid., 12-19, 8 fgs.) Notes on the Museum's collection in the African Hall: native metallurgy, musical instruments, decorative woodwork and pile cloth,—the Kasai patterns "occasionally rise to classic beauty of composition." The iron-work "is at times equally impressive by the almost incredible virtuosity of its ornamentation."

McCoy (L. H.) The riddle of the Pyramid. (Amer. Antiq., Benton Harbor, Mich., 1911, XXXIII, 123-134, 1 fg.) Argues that "the arrangement and construction symbolizes the destiny of man and his ultimate end," and that "the Egyptian

endeavored to duplicate the diagrammatical arrangement which he saw among the stars."

Macfie (J. W. S.) A Bassa-Komo burial. (Man, Lond., 1911, XI, 185-187.) Account of burial of the king's father as witnessed at Dekina, Northern Nigeria, in January 1911 (digging grave, honoring the dead, dressing the corpse, sacrifice, funeral-wand, etc.).

Maes (J.) Notes sur quelques objets des Pygmées-Wambutu. (Anthropos, St. Gabriel-Mödling bei Wien, 1911, VI, 132-135, 1 pl.) Brief descriptions of bows and arrows, quiver, bracelets, belts, necklace, paint-block, axe, honey-box, basket, boxes, mortar, musical instrument (*mandumba*),—all specimens are in the Musée du Congo,—from the Wambutu pigmies of the Mawambi forests.

— Notes sur le matériel du féticheur Baluba. (Ibid., 181-185, 12 fgs.) Figures and describes the paraphernalia (wooden figurine, bâton, bracelets, belts, medicine-boxes, amulets, sachet, knife, gourd, shells, cauterizer, flints, spear-head, cap, antelope-skin, etc.) of a Baluba "medicine man."

— Kése et Tambue fétiches des Wazimba. (Ibid., 18-19, 4 fgs.) Treats of two wooden fetishes in female form and one in male form from the Wazimba or Bango-Bango, a warlike, independant tribe of the Lualaba region. Four of these fetishes are now in the Congo Museum at Tewueren. They are sacrificed to in cases of illness, etc.

Mascart (J.) L'Archipel Canarien. (Rev. Scientif., Paris, 1911, 225-232.) Contains some notes on the ancient history (pp. 225-226), the primitive inhabitants (pp. 227-228), etc. To the literature cited should be added the article of A. C. Cook in *Amer. Anthropol.*, 1900, N. S., 2, 451-493.

Neligan (C. W.) Description of Kijesu ceremony among the Akamba, Tiva River, East Africa. (Man, Lond., 1911, XI, 49, 1 pl.) Brief account of exorcism of a woman who had a fit on account of seeing author with helmet on.

Newberry (P. E.) The inscribed tombs of Ekhnîm. (Ann. Arch. and

Anthr., Liverpool, 1911, IV, 99-120.) Describes, with reproduction of inscriptions, etc., 28 tombs of the 6th to the 12th dynasties, and one untouched burial with three painted wood coffins of the Old Kingdom, discovered at Ekhnîm, the city of the deity Min, 310 miles south of Cairo.

Nkonjera (A.) History of the Kaman-ga tribe of Lake Nyasa. A native account. (J. Afric. Soc., Lond., 1911, X, 331-341.) Treats of tribal divisions, and traditions, chiefs and their succession, wars and risings, etc., down to 1887.

Norton (R.) From Bengazi to Cyrene. (Bull. Arch. Inst. of Amer., Wash., 1911, II, 57-57, 6 pls.) Treats of "experiences of the preliminary reconnaissance," in May and June, 1910. Bargaining with Arabs, camping and traveling, ruins, etc.

— The ruins at Messa. (Ibid., 135-137, 9 pls.) Treats of ruins (buildings and traces, Ionic and rock-cut tombs, ancient road, etc.) at Messa, some hours southeast of Cyrene, discovered by the author in May, 1910. Messa was a Greek city and inhabited as early as the fourth century B. C.

— The excavations at Cyrene: First campaign, 1910-11. (Ibid., 141-163, 35 pls.) Describes excavations (Acropolis, apse building, colonnade buildings, garden, necropolis), etc. Among the principal finds are: Pottery, terra cotta figurines and tiles, lamps, coins, half-length statues of women, marble statues, torso of Artemis, portrait-bust life-size (of first century A. D.), head of Athena with Corinthian helmet. The necropolis of Cyrene is of great extent and has an earlier and a later section.

Offord (J.) Discovery of Byzantine papyri in Egypt. (Amer. Antiq., Benton Harbor, Mich., 1911, XXXIII, 148-150.) Treats of the record of a governor of the Thebaid, Flavios Marianos, on a papyrus, obtained at Kom Ishgaou (ancient Aphrodite), dating from the 6th century, A. D.

Ouzilleau (—) Notes sur la langue des pygmées de la Sanga, suivies de vocabulaires. (Rev. d'Ethnogr. et de Sociol., Paris, 1911, II, 75-92, 5 pls.) Treats of the distribution of the pigmies and their languages, etc., with

résumés of opinions of various authorities (Stanley, Casati, Leroy, Schmidt, van der Burgt, Johnston, etc.). Vocabularies of some 90 words are given (pp. 80-92) in 10 pigmy dialects (Mbimu; Baya Buri of Bayanga, Upper Kadeï; Gundi, near Bakoto, below Nola on the Upper Sanga; Bongiri or Bukongo of Niémélé, Upper Sanga; Pandé, Upper Sanga; Niumba and Salo, Upper Sanga; Bakota and Loko; Lower Lobaye; Gundi, on the Bodingué, Upper Sanga; Bomassa, Central Sanga; Modjanbo, from Betu on the Central Ubangi; Banziri from Baganda on the Kémo, in the Ubangi region) in comparison with standard *negrillo*. According to Dr O. the *negrillos* observed by him do not use the languages of the peoples surrounding them. The languages of the *negrillos* in question are of two distinct sorts. One spoken by the tribes of the Lower Sanga, the Ngoko, the Mbimu, and the Kadeï, is evidently Bantu; the other, in use among the peoples to the east of the Sanga, the Bukongo country, Lobay and Ubangi, seems to belong to an independent stock, possibly the original language of the *negrillos*,—but it is difficult to find any traces of it in the dialects of the Bantu-speaking *negrillos*. The illustrations are of pigmy types, etc.

Papillault (G.) *Anthropométrie comparée des nègres africains et des français des deux sexes.* (Rev. Anthropol., Paris, 1911, XXI, 321-344, 5 fgs.) Gives details of measurements of 26 men and 26 women of the Mundas (of Léré on the banks of the Mayo-mpe, a tributary of the Benué), made by Brussaax, in comparison with the same for modern French people. Stature, neck, length of trunk, legs and arms, head and face measurements, etc., are considered. As compared with the man of her race, the negress is not so tall as is the white woman relatively to the white man; the racial characters of the trunk are marked; the legs are longer in the negro than in the white man,—the arms also. In the "intermembral index," the negro is farther removed from the anthropoids and from the infantile type than is the white

man; the Mundas are all quite dolichocephalic and platyrrhine.

Parkinson (J.) A note on the social organization of the peoples of the Western Gold Coast. (Man, Lond., 1911, XI, 2-3.) Treats of the "twelve families" of the Tshi-speaking peoples and their relationship to one another, with respect to the natives of Appolonia. Each family or totem has its holiday or feast day. The week had 12 days, the month 60. Children are named from the day on which they were born (several born on Friday, are called Friday 1, Friday 2, etc.). The maximum number of children allowed is 9. In ordinary exogamous marriage, children "belong to the mother's totem, but in cases of civil war they act in conjunction with their father's tribe."

Petrie (W. M. F.) Roman portraits in Egypt. (Ibid., 145-147, 1 pl.) Treats of canvas portraits of the dead, hung in a frame on the wall or over the face of the dead. The four portraits figured represent a young Egyptian with some Sudani ancestry; an old lady of the North Mediterranean type; a Syro-Egyptian; and a man probably of Moresque-Spanish ancestry.

— The excavation of Memphis. (Rec. of Past, Wash., 1911, x, 3-14, 16 fgs.) Gives account of explorations of Palace of Apries and Temple of Ptah, with plans, etc. On the blocks of the great gateway are depicted scenes relating to the installation of the crown prince. Among the smaller finds were part of the fittings of the royal palanquin. Also remains from Persian times (steel scale armor, seals and labels, etc.). Remains of two quartzite sandstone sanctuaries of Amenhotep III and Amasis were found. From the foreign quarter were obtained many terra-cotta heads (Iberian, Carian, Hebrew, Kurd). Excavations have also been carried on at Thebes, Meydum, etc.

Pösch (R.) Zur Simbábye-Frage. (Mitt. d. k.-k. Geogr. Ges. in Wien, 1911, LIV, 432-452, 4 pls., 1 fg.) Résumés, with bibliography of 46 titles, the facts and theories concerning the famous Zimbabwe ruins in Rhodesia. P. concludes that it has not been

proved that the remains represent anything older than the European Middle Ages, or anything beyond the capacity of the African aborigines. There is no evidence of the presence of Egyptians, Phenicians, Sabeans, etc.; nor was gold-mining here carried on beyond the ability of the negro.

Raum (J.) Die Religion der Landschaft Moschi am Kilimandjaro. (Arch. f. Religsw., Lpzg., 1911, xiv, 159-211.) Gives, from the Ms. of Yohane Msando, a Christian Tshagga teacher, valuable details on the religion and mythology of the natives of the Moshi country (Tshagga) about Kilimandjaro: Spirits (ancestral worshiped and prayed to; ancestor-cult here is the family-society continued beyond the grave; the abode of spirits is underground: there are "spirits of the right side" and "spirits of the left side," the latter feared less); burial and disposal of the dead, curse of the dying; ideas about God (*Ruwa*),—probably more celestial than solar on the whole, and prayers to him; medicine-men (ordinary "magic" and evil "magic") and their activities.

Regnault (M.) Les Babenga. Negrides de la Sanga. (L'Anthropologie, Paris, 1911, xxii, 261-288, map, 1 pl., 6 fgs.) Treats of habitat and ethnic divisions, physical characters (av. stature 1,520 mm., lowest 1,350 mm.; prognathism not very marked; pilosity not exceeding limit of white races; nose characteristic feature of Babenga physiognomy; arms and legs well-muscled; beard frequent; skin yellowish; "race-odor" marked); mutilations (teeth-filing, cicatricial tattooing, circumcision); material life (clothing, dwellings and camps,—typical sort now disappearing, rectangular huts succeeding the round; fire and fire-making; food,—essentially hunters,—honey and gathered fruits, roots, etc., no agriculture, tobacco and palm-wine obtained from neighbors; anthropophagy probable; utensils; hunt of elephant, pp. 275-279; weapons; music and dance); domestic life (woman and marriage; monogamy common but not exclusively in vogue; birth, death; social life not very characteristic; ivory-

trade; family is social unit; *palavers*), etc.

Rütimeyer (L.) Über einige altertümliche afrikanische Waffen und Geräte und deren Beziehungen zur Prähistorie. (Z. f. Ethnol., Berlin, 1911, XLIII, 240-260, 16 fgs.) Treats of African spears with bone points (rare specimens from the Jambo on the Gelo, a tributary of the Sobat in S. W. Abyssinia); lances with antelope-horn points from the Shilluk, etc. (cf. Herodotus' mention of the stone-pointed arrows of the Ethiopians); throwing-boards from Darfur and the Kongo; throwing-clubs from Nigeria and North Africa and boomerangs from Darfur, etc.; stone clubs of the Ja-Luo of Kavirondo on the Victoria Nyanza; wooden swords of the Issenghe; small wooden shields from Senegambia; stone pestles from the Sahara; fossil sea-urchins as amulets (so used in the region of Kano) (cf. similar objects from prehistoric Europe); soap-stone vessels of the Ababde (cf. soap-stone tobacco-pipes of the same tribes). According to R. the objects discussed offer clear *rapprochement* with the art and industries of prehistoric man, and prove for Africa not merely a stone age but other developments corresponding to those of man in prehistoric Europe, etc. Some of the objects (bone- and horn-pointed spears, parry-shields, wooden throwing-clubs and boomerangs) are, R. thinks, partly new members in the chains linking together the Nigritic culture of Africa with ancient Australian culture. The oldest population of North Africa was probably negroid. The implements and weapons of the sort here described represent a primitive African culture, the "Nigritic" of Frobenius, corresponding to the so-called "boomerang-culture" of Australia and the culture of the primitive Tasmanians. According to Foy, relics of this Nigritic culture occur especially in a belt of country stretching from the Blue Nile through the Congo region to N. Africa.

Sayce (A. H.) Second interim report on the excavations at Meroë. Part II. The historical results. (Ann. Arch. & Anthropol., Liverpool, 1911, iv, 53-65.) According to Dr S., "the Mero-

itic civilization seems to have been imposed from without upon a native neolithic population." The city did not become the seat of civilization or government until the ninth century B. C. A marked influence of Greek culture occurs from the age of Ergamenes onward; this was succeeded in turn by Latin influence. After the partial destruction of Meroë in the first century A. D., "the court and priesthood themselves became more African,"—the kings married negroes and their offspring grew more and more negroid. When Meroë fell, in the fourth century, A. D., "it had practically ceased to be Ethiopian (Hamitic)." See Garstang (J.).

Schenk (A.) · A propos des Fang. (Bull. Soc. Neuchât. de Géogr., Neuchâtel, 1910, XX, 412-415, 1 pl.) Treats of the figurine surmounting the box containing the skulls of ancestors among the Fang or Pahouin of W. Africa. This fetish-box is called *biéti*,—a specimen is now in the Museum of Natural History at Nîmes.

Seligmann (C. G.) An Avungura drum. (Man, Lond., 1911, XI, 17, 1 pl.) Note on a wooden drum in the form of a bullock or cow, taken from Yambio, the most powerful chief of the Avungura (Azande) during a punitive expedition in 1905, and now in the museum of Gordon College at Khartum.

— The physical characters of the Nuba of Kordofan. (J. R. Anthr. Inst., Lond., 1910, XL, 505-524, 5 pls., map.) Gives observations and measurements, made in the spring of 1910, in southern Kordofan, of 32 males and 11 females from Lafofa and Eliri, 3 men from Jebel Talodi, 8 from Jebel Lumun, and 7 from the hills of Tira Akhdar. The Nuba are not a pure race, as the wide range of variation (e. g. cephalic and nasal indices) show. Mesaticephaly predominates. The average stature of 32 men is 1,730 mm., of 11 women 1,570; average cephalic index 76.42 and 76.3.

— and **Murray** (M. A.) Note upon an early Egyptian standard. (Man, Lond., 1911, XI, 165-171, 15 fgs.) Treats of hitherto unexplained standard occurring upon the great slate palette of King Narmer found at

Hierakonpolis in Upper Egypt. The authors believe that the irregularly circular, slightly bilobed object, from which depends a streamer, represents the placenta and umbilical cord,—the placenta "plays a prominent part in the cult ceremonies of the Baganda." The name of the standard ("the *khenu* of the king") can be translated "the inside thing of the king."

— Note on the "Sa" sign. (Ibid., 113-117, 1 pl., 2 fgs.) Discusses changes and developments of form; also meaning of word *sa*. Originally the *sa* sign did represent a bundle of papyrus-stalks (cf. the bronze amulet of El Kab), but later on "it came to be regarded as representing the uterus and its appendages," as indicated, e. g., by the wing-like additions on each side of the main portion of the sign.

Seyffert (C.) Die Ausrüstung eines Elefantenjägers der Baia nebst einigen Bemerkungen über die Elefantenjagd in Kamerun. (Ztschr. f. Ethnol., Berlin, 1911, XLIII, 91-110, 3 pls.) Describes, with list of articles 1-44 now in the Royal Ethnographic Museum of Dresden, the equipment of an elephant-hunter among the Baia, a people of French Congo (partly also in German territory, on the Kadeï), with some notes on elephant-hunting in the Cameroons. The equipment includes caps, powder-flask, flutes, bells, fly-brush, rings for arms and legs, purses, pouches, etc., strings of amulets and various other objects, leather thongs and strings of various sorts, knife-sheath, etc. Transformation of men into elephants is believed in. In the Ossidinge district the elephant, though a "totem-animal," is hunted. See Stumme (H.).

Sladden (A. F. S.) Medical work at Cyrene, 1910-11. (Bull. Arch. Inst. Amer., Norwood, Mass., 1911, II, 168-176.) Contains notes on diseases and treatment among Arabs, etc. Cauterization, seton, treatment of fractured limbs, headache-remedy, tattooing. Among diseases noted as common are: ophthalmia, syphilis, tuberculosis, carcinoma. Rare or infrequent are: hernia, varicose veins.

Some East African tribes. (Univ. of Penn. Mus. J., Phila., 1911, II, 43-53, 9 fgs.) Notes on the Akikuyu

(also Anika and Masai), dress and ornament, iron-working, religion and shamanism, etc. Collections from these tribes have been recently added to the Museum.

Spiess (C.) *Zum Kultus und Zauberglauben der Evheer, Togo.* (Baessler-Archiv, Lpzg. u. Berlin, 1911, I, 223-226, 277-279, 8 fgs.) Treats briefly of the *legba*-cult (spirit-fetish, human-like figures of clay, male and female), *aklama* (small, human-like wooden figures of protective spirits), "magic" for pregnant women, and the sacred *azadagli* stones among the Ewe of Togo-land; the *dzogbemesikpo* "house for the wife a man had before he came into this world"—a little "house" erected in the hut, to which sacrifices, etc., are offered (it is very closely connected with the sexual life); the protective fetish *gbone* the lower jawbone magic of *glükpedzo*, etc.

Stannus (H. S.) Notes on some tribes of British Central Africa. (J. R. Anthr. Inst., Lond., 1910, XL, 285-335, 2 pls., 15 fgs.) Treats of the natives (Anyanja, etc.) of the southern end of L. Nyasa, particularly those near Ft. Johnston. Physical characteristics in general, senses, etc.; astronomy; enumeration; crimes, etc. (homicide and suicide offenses; all cases heard by chiefs and head-men; punishments practically all meant payments); customs, salutations, etc.; disease (names, treatment, medicines); circumcision and initiation ceremonies (pp. 296-298; circumcision was not practiced by Anyanja); morals; religion (*mzimu*, or spirit, and spirit-lore); witchcraft (*mphiti*, etc.; ordeals); superstitions; clans (and clan-names); marriage and status and activities of women (child-birth, menstruation, treatment of infants); death and burial ceremonies; artificial deformations (lip-stick; some nose piercing; ear-piercing; teeth-filing; cicatrization by both sexes; tattooing); ornaments (hair-dress, beads, necklaces, charms, amulets, bracelets, belts; use of pigments on body very limited); clothing (varies from nothing to European garments); food (maize and rice staple); beer from maize or millet; list of food-stuffs, p. 322; food-

taboos; tobacco-smoking (introduced from coast); agriculture; cattle; hunting and fishing; fire (simple fire-drill); habitations and house-life; pottery and basketry (varieties listed); leather; dyeing (practically none); painting (outside decoration of houses of recent origin); stone-work (no implements of stone except for grinding certain grains); metallurgy (iron; copper only in the north, Wahenga); boats (dug-out without outriggers); swimming (not taught; most can swim, but not fast or far); games (several games of the *mancala* type; no dice games; children's games); dances (list of 24, pp. 333-335).

Staudinger (P.) *Funde und Abbildungen von Felszeichnungen aus den alten Goldgebieten von Portugiesisch-Südost-Afrika.* (Ztschr. f. Ethnol., Berlin, 1911, XLIII, 140-146, 8 fgs.) Treats of pictographs at Chikoloni in the Manu district of Portuguese Southeast Africa and at Katombo in the Chipeta country. These pictographs are not "inscriptions," as some have supposed, although some others found by Wiese and Schlicht may be so in part. Among the objects found under the "inscription-rocks," or in the old mines were stone hammers and pounding tools, clay "mould" (?), fragments of pottery, iron arrow-head, bronze or copper beads and hooks, gold objects, etc. According to Capt. Spring, through whom the specimens were obtained, the limits of the old "gold country" extend beyond the Zambesi to the north. To the northeast in Katanga copper was worked by the natives from time immemorial; to the south, in the Transvaal, iron and copper, and seemingly also tin.

— Bruchstück eines west-afrikanischen Riesensteinbeiles. (Ibid., 146-147.) Note on fragment of huge stone axe from Aburi in West Africa. Such implements are used for working soft woods, such, e. g., as *Eriodendron anfractuosum*. They have now been reported from several parts of West Africa.

— Zinnschmelzen afrikanischer Eingeborener. (Ibid., 147-153, 5 fgs.) Treats of tin-smelting of the African natives in Riruei (or Riuwei) Baut-

schis in the Province of Northern Nigeria, after information by Director Visscher. This native industry, now on the point of being driven out by the manufactures of the whites, has existed for centuries, as Dapper (whose book appeared 240 years ago) already records it. The Riruei people came from Kano and are Hausas. In early days the Hausa tin-smelters exported their product as far as Tripoli and the Nile, but it is doubtful if any ever went outside of Africa. Tin-smelting belongs perhaps with the newly discovered "West African culture." The method of smelting is described.

Stumme (H.) Wortlaut und Übersetzung zweier augenscheinlich zum Einlegen in Amulettkapseln bestimmter Schriftstücke in arabischer Sprache, im Maghreb von Algerien, Tunesien oder Tripolitanern geschrieben. (Ibid., 111-113, 2 pls.) Text and translation of two Arabic amulet-letters carried in pouches by negro elephant-hunters among the Baia. See: Seyffert (C.).

Sturck (B.) Bemerkungen über die "Mbandwa" des Zwischenseengebiets. (Ibid., 516-521.) Discusses the etymology and meaning of *mbandwa*, the spirit *kisiba*, the "migration of spirits," etc. See Vix (Dr.).

Tate (H. R.) Further notes on the southern Gikuyu of British East Africa. (J. Afric. Soc., Lond., 1911, x, 285-297, 2 pls.) Treats of circumcision (list of *marika* or circumcision ages from 1909 to that remembered by the oldest Gikuyu, with their meanings, etc.); the generations of the Gikuyu; stages of male and female life; terms of relationship (list pp. 291-293), native councils, procedure, etc.; land tenure.

Todd (J. L.) and Wolbach (G. B.) Stone circles in the Gambia. (Man, Lond., 1911, xi, 161-164, 1 pl., 1 fg.) Notes on circles at various localities on the Gambia River, with account of finds (pottery, human skulls and bones, copper bracelets, spear-heads, etc.) made in excavating a stone circle $1\frac{3}{4}$ miles north of the Gambia River opposite the station at McCarthy's Island. The human remains seem to belong to the negro

race, and the circles are probably pre-Mandingo. Mandingo tradition tells of sacrifices made on or near the stones of these circles by the people who preceded them.

Torday (E.) A neolithic site in the Katanga. (Ibid., 38.) Calls attention to the existence of numerous grooves (the result of polishing stone axes) in the rocks on the Lukonzowa brook, on the shore of L. Meroe.

— Bushongo mythology. (Folklore, Lond., 1911, xxii, 41-47, 2 pls.) Notes on cosmic and origin legends of the Bambala, Bangongo, etc.; hunting-fetish, "nyenge" mask, etc. The "very un-African" items may not be due to European influence.

Tremearne (A. J. N.) Fifty Hausa folk-tales. (Ibid., 1910, xxi, 487-503; 1911, xxii, 60-75, 219-228.) English texts only of Nos. 19-41: The hyaena and the wrestling-match; why dogs and hares do not agree; the dog, the salt, the cake, and the hyaena; the hyaena and the bitch; the cunning goat and the hyaenas; the old woman, the hyaena, and the monkey; why the hyaena and the donkey do not agree; the lambs, the hyaena, the jackal, and the jerboa; why the hyaena and the jerboa can not agree; why the donkey lives in the town; the jackal and the dog at the marriage feast; the contest of wits between the dog and the jackal; the city of women; the boy who refused to walk; how the goat and the dog frightened the hyaena; the beginning of the enmity between the mouse and man; the waterfowl borrows the dove's beak; the search for a bride; the origin of the crow; the woman and her strange suitors; the ungrateful boy and the dove; the most cunning of all the birds; the wild-cat and the cock.

— Hausa folk-lore. (Man, Lond., 1911, xi, 20-23, 52-58.) English text only of 8 tales and legends obtained in 1909 at Jemaan Daroro, N. Nigeria: The boy who cheated death, how the boy escaped from the witch, how the ill-treated girl became rich, Dan Kuchingaya and the witch, the witch who ate her children, the witch who ate her grandchild, the three youths and the three devils, the youth who courted a witch.

- Notes on some Nigerian tribal marks. (J. R. Anthropol. Inst., Lond., 1911, xli, 162-169, 2 pls.) Besides brief account of tribal marks (usually were simple cuts,—others are small dots in parallel lines, lines of short perpendicular cuts representing horns, etc.) on some 100 Nigerian natives of Nassarawa province, calling themselves Hausas, T. gives also measurements (stature, height sitting, height kneeling, head, face and nose measurements, finger-reach, cephalic and nasal index). The last three columns of figures (span, cephalic index, and nasal index) seem not to be quite correct, errors of calculation having crept in.
- Trilles (H.)** Les rites de la naissance chez les Fang. (Bull. Soc. Neuchât. de Géogr., Neuchâtel, 1910, xx, 403-407.) Describes, with some detail, child-birth and ceremonies connected therewith (preparations for parturition; text and music of song at birth of boy, p. 408; treatment of sterile woman, etc.) among the Fang or Pahouin of the French Congo.
- Vallery-Radot (P.)** Un cas d'ectrodactylie et de syndactylie bilatérales et symétriques chez une jeune saharienne. (Rev. Anthropol., Paris, 1911, xxi, 356-358, 1 fg.) Brief account of a case of hectrodactyly and syndactyly in a girl of 6 years, born near Biskra, of parents without any osseous deformations,—her brothers also are well-formed.
- Vischer (A. L.)** Tripoli: a land of little promise. (Nat. Geogr. Mag., Wash., 1911, xxii, 1035-1047, 6 fgs., map.) Contains some notes on the natives, the town of Murzuk, religious societies, industries, etc. See also pages 1056-1059 for extracts concerning Murzuk and the Tuaregs from Mr H. Vischer's book *Across the Sahara*.
- Vix (Dr)** Beitrag zur Ethnologie des Zwischenseengebiets Deutsch-Ostafrikas. (Z. f. Ethnol., Berlin, 1911, xliii, 502-515, 9 fgs.) Treats of the *mbandwas*, an institution of great influence in the region of Kigarama,—a sort of priests, whose bodies are chosen as dwelling-places by spirits (of the 6 female *mbandwas* 5 have a male spirit). On pages 511-513 an account is given of the rock-pictures near Buanja in Kisiba; and on p. 514 a photograph of King Mihigo of Kwidshwi, who has never before let himself be seen by Europeans. See Struck (B.).
- Wainwright (G. A.)** Pre-dynastic iron beads in Egypt. (Man, Lond., 1911, xi, 177-178, 1 pl., 1 fg.) Treats of some iron beads found with pottery of corpus type in two distinctly pre-dynastic graves at El Gerzeh, about 40 miles south of Cairo.
- Walker (B. W.)** A note on "hammer-stones." (Ibid., 85-86.) Records use of these stones by women of German E. Africa to keep rough (by dropping them upon it) the surface of the rock upon which the native grain is ground.
- Weeks (J. H.)** Anthropological notes on the Bangala of the Upper Congo River. Part III. (J. R. Anthropol. Inst., Lond., 1910, xli, 360-428, 7 fgs.) Treats of covenants, oaths, and ordeals (blood-brotherhood for settling family and town quarrels; oaths and asseverations freely used in conversation; drinking (eating) ordeal; ordeals by *epomi* and *mokungu* juice, other ordeals); tabu (*mokumbu* or totem-tabu; *ngili*, or permanent tabu; *mungilu*, or temporary tabu, etc.); religion (*mingoli*, or spirits, and spirit-lore; other names for spirits, their actions, etc.; abnormal events attributed to spirits of recently dead; four words for God,—*Libanza*, *Nzakomba*, *Kombu*, *Njambe*, and lore concerning these; no idols; omens; on pages 377-379 notes on 12 kinds of spirits); dances (*jebola* woman's dance from obsession by spirit; other dances); magic and magicians (list of 18 *nganga*, pp. 382-389; and of 34 charms and their powers, 390-393; curses and their cure; white magic); mythology; history (pp. 398-401); secret societies and initiation-ceremonies (none among the Boloki); circumcision (practiced by all males); music (fond of music; professional singers; songs,—topical, local, funeral; 6 sorts of drums and several rattles; "talking" drum, p. 404; tunes borrowed freely from other tribes); games (list of 14 played by Boloki boys and girls, pp. 405-408); swimming (good swimmers and divers); navigation (two shapes of

canoes; use of canoes, etc.; vocabulary relating to canoes, etc., pp. 411-412); war (no army and no organization; family and town fights); customs (greetings and salutations; etiquette; treatment of women and children; bathing, etc.); reproduction (free intercourse until puberty; adultery condemned after bride-price is paid; proof of pregnancy; abortion; large infant mortality; barrenness; child-birth; treatment of twins); abnormalities (albinos rare); artificial deformities (tribal mark on forehead, filing incisors, pulling out eyelashes, etc.); medicine and surgery (list of 43 names of diseases; names for medicine, methods); marriage, slavery; sundry notes (bull-roarers, spirit in trees, first teeth, funeral rite).

— The Congo medicine-man and his black and white magic. (Folk-Lore, Lond., 1910, XXI, 447-471.) Gives a list (with explanatory notes) of 49 *ngangas* (= sorcerer, exorcist, witchfinder, fetish-priest, healer of diseases, diviner, conjurer, etc.,—both sexes; no one exercises all these functions, each being expert in his particular line). There is "a *nganga* for every known disease, and one for every possible emergency in native life." In the ceremonies of some *ngangas*, white magic is more effective than black; both are practiced by most, "the same fetish being invoked in a slightly different way."

Westermarck (E.) The popular ritual of the great feast in Morocco. (Ibid., 1911, XXII, 131-182, 2 pls.) Detailed account (probably the first full study) of the great yearly sacrificial feast, on the tenth day of the month of Du'l-hijja, of the Mohammedans of Morocco. The rites and customs connected with it are of various sorts: Practices of a purificatory or sanctifying character, intended to prepare the people for the holy feast, and its chief feature, the sacrifice; preparatory practices, intended to purify or sanctify the sacrificial animal, and also the instrument with which it is to be slaughtered; the act of sacrifice itself; practices by means of which the people aim to utilize the *baraka*, or benign virtue, of the sacrificed victim; practices, by means of which

they aim to guard themselves against, or rid themselves of, the evil influences of the feast and its sacrifice. The Arabs of Morocco call it "The Great Feast," l-'id'l'kbîr. Notable is the prevalence of cathartic ceremonies, and Dr W. suggests "a possible explanation of the principal feature of it, the sacrifice, which was borrowed by Islam from pre-Muhammedan Arabian paganism,"—its primary object may have been "to expel evils which were supposed to threaten the people at the time of the year when the sacrifice took place." The ancient Arabs were great believers in the magic influence of certain periods.

Witte (A.) Menstruation und Pubertätsfeier der Mädchen im Kpandugebiet, Togo. (Baessler Archiv, Lpzg. u. Berlin, 1911, I, 279-280, 1 fg.) Describes menstruation taboos and practices (seclusion, bathing; no food-taboos, but food cooked in separate vessels), and puberty-ceremonies with songs (texts and translations of 4 brief ones) among the Kpandu of Togo-land. A man whose wife has died in pregnancy finds it difficult to get another; if two have died he can scarcely ever obtain a third.

de Zeltner (F.) Les grottes à peintures du Soudan français. (L'Anthropologie, Paris, 1911, XXII, 1-12, 13 fgs.) Treats of the caves of Bamako, Kita, Boudoufo, etc., in the French Sudan and the painted figures (mostly red, sometimes black and white) of men, horses, animals, compartment-signs, feather and alphabetiform signs, hand-silhouettes, claviform signs, and others, some of which may be ignorant attempts at copying Arabic inscriptions. One of the animals represented is possibly a camel. While resembling in some points the cave-paintings of Europe and the Algerian rock-drawings these cave-paintings of the Sudan belong rather with "the aversion for realistic art belonging to the western basin of the Mediterranean (cf. Berber art)"—the genius of Altamira is lacking. Some pieces of rock from Bamako with paintings on them are now in the Musée du Trocadéro.

ASIA

Albers (A. C.) A daughter of the zenana. (Open Court, Chicago, 1911, xxv, 667-684.) Literary sketch of "the typical life of a Hindu woman of high caste,"—childhood, courtship, wedding, married life, death.

Baelz (E.) Dolmen und alte Königsgräber in Korea. (Z. f. Ethnol., Berlin, 1910, XLII, 776-781, 2 fgs.) Notes on dolmens (most numerous in the valley of the Kurionggang, a northern tributary of the Shing-Shonggang) and old royal graves (near Wunsan) in northern Korea. These dolmens are probably the work of a people coming from Manchuria, and they probably date back into the second millennium B. C., at least. The royal graves belong in historical times.

Banninga (J. J.) The Indian census of 1911. (Nat. Geogr. Mag., Wash., 1911, XXII, 633-638, 4 fgs.) Notes on methods and incidents of census of India, taken on the evening of March 10, 1911. Most of the cities show gains, sometimes *ca.* 20 %; rural communities show less increase.

Boerschmann (E.) Einige Beispiele für die gegenseitige Durchdringung der drei chinesischen Religionen. (Z. f. Ethnol., Berlin, 1911, XLIII, 429-435, 7 fgs.) Treats of the mutual influencing of one another by the three Chinese religions (Taoism, Confucianism, and Buddhism) with special reference to the ground-plan of a temple found by the author in the north of the province of Szechuan, and its general and particular structure, showing a remarkable mingling of the ideas of the three religions,—figures of deities, altars, etc. Besides this stone-temple of Lo-kiang-hien, B. cites the Buddhistic influences in the sanctuary on Heng-shan, one of the five holy mountains of ancient China. In the temple of the iron Buddha, on the same mountain are Taoistic figures, etc.

— Ein vorgeschichtlicher Fund aus China, Provinz Schantung. (Ibid., 153-160.) Describes and discusses the discovery of a glazed clay vessel, dating from *ca.* 500 B. C., during the process of digging a well at Tsining-chow (Shantung).

Bonifacy (Lt.-Col.) Les métis franco-tonkinois. (Rev. Anthropol., Paris, 1911, XXI, 259-266, 2 fgs.) Observations on French-Tonkinese *métis* made in 1907-1911. Physical characters (*métis* generally fine from physical point of view; resemble European more in stature; deformations rare; "blue spots" in sacral region rare; skin color darker than European; blue eyes not unknown; hair on body less developed than with Europeans; mesaticephaly predominates, with occasional dolichocephaly; voice more metallic than European; growth of children slower than European, but reach and often pass the latter at puberty, 12 for girls, 14 for boys; resemblance to Europeans often very great in second generation); intellectual and moral characters (girls often exceed European in domestic labors; succeed well in school; not more immoral sexually than European children; girls make good wives; young *métis* seek office; abandoned children well-treated by Anamites; defects of *métis* not racial). *Métis* are quite numerous in Tonkin.

Braidwood (H. S.) and **Crooke** (W.) A note on the meaning of "Meriah," (Man, Lond., 1911, XI, 38.) Suggests that *meriah*, applied to human sacrifice among the Khonds, is "probably the Oriyah form of the Kandh *meroi*, *mervi*, or *mrivi*," a human victim.

Brewer (E. H.) Peculiar caves of Asia Minor. (Nat. Geogr. Mag., Wash., 1911, XXII, 870-875, 5 fgs.) Brief account of visit to the ancient and modern "cone-houses" of the Urgub region. According to Prof. Sterrett, "the cones of Cappadocia were well known and inhabited in the dim distant Hittite period, at about 1900 B. C."

Carus (P.) The fish in Brahmanism and Buddhism. (Open Court, Chicago, 1911, XXV, 343-357, 12 fgs.) Treats of Manu and the little fish (in one version Brahma), the fish-incarnations of Vishnu, Agni and the fish, fishes as good omens in ancient India, Buddha's fish-incarnations, the power of the *rohita*-fish, fish in funerary ornamentation, fish-gongs and fish-drums, in China, etc. Buddha and

Christ are both represented as "fishermen."

— The fish as a mystic symbol in China and Japan. (Ibid., 384-411, 20 fgs.) Treats of the tale of K'in Kau and the carp, a popular fairy-story, Kwan-Yin and the fish, the Japanese Daikok and Ebis (the gods of bliss), demon with fish, fish as ornament in ancient China, association of fish with sun, the fish-tailed Fuh-Hi and Nü-Wa, fish as symbol of good luck in China and Japan, combination of fish and bird, etc.

— The fish in Christianity. (Ibid., 435-441.) Treats of references to fish in the Bible, the *Ichthys* symbol, etc. Also the representation of the church as a ship (the thwart became the cross).

— A Buddhist Veronica. (Ibid., 650-666, 1 pl., 15 fgs.) Treats of the Christian legends of King Abgar and Veronica and the Buddhist story of King Ajatasatru (frescoes of the caves of Qyzyl near Kutcha, discovered by Grünwedel, antedating the same idea in Christian art). Dr C. thinks the Veronica legend may have possibly come from the East to the West.

Chapin (W. W.) Glimpses of Japan. (Nat. Geogr. J., Wash., 1911, XXII, 965-1002, 44 fgs.) Contains notes on funeral-service, temples, official recognition of Shintoism, child-life, pilgrimages and shrines, cemeteries and funeral-tablets, *torris*, etc. The pictures represent methods of carrying by men, women, and children, temple and other religious scenes, dancing-girls, etc.

Clement (E. W.) A "blind calendar" or calendar in rebus. (Trans. As. Soc. Jap., Yokohama, 1910, XXXVIII, 50-55, 1 fg.) Reproduces, with description and interpretation, "a picture of the lunar calendar of the 38th year of Meiji (1905)." The model of the rebus is fixed, the dates only being changed from year to year. This pictorial calendar is said to be very ancient in the Nambu district of northeastern Japan, and was there named *Mekura-Koyomi* or "blind calendar."

Crahmer (W.) Über beilartige Waffen im indischen Kulturgebiet. (Baessler-Archiv, Lpzg. u. Berlin,

1911, I, 135-142, 18 fgs.) Treats of bronze axe-like weapons from Java and parts of India (similar weapons appear in the cave-frescoes of Ajantâ, in the Tapti valley and on Lamaisitic miniatures, in forms no longer to be found in India). The home of this weapon is somewhere in Northern India, probably Nepal; the Javanese specimens represent a cultural conventionalizing of a special form of these Indian weapons.

Crooke (W.) King Midas and his ass's ears. (Folk-Lore, Lond., 1911, XXII, 183-202.) Discusses this tale in Phrygia, Greece (still current in its original form), among the Celts (the Irish king Labradh Loingseach; "the king with the horse's ears"; Welsh tale of March Amheirchion, one of Arthur's warriors; various Breton tales), the Teutons (W. Friesland), Portugal, Morocco, the Berbers, the horns of Alexander the Great; tales of the Mongolo-Iranian type ("the king of Black China"; Turkoman story of ass-eared Jany Bek Khan; Persian story of king Shapur; the ass-footed *Rā* of Gilgit; the horned raja of Mirzapur; Santāl story of the ox-eared raja's son; ass-eared raja of Betudpore, a Mysore version; Arakan tale of boar-tusked king), etc. C. thinks that the Midas legend started from the region of the eastern Ægean. The tale itself grew up on the basis of inability to keep secrets, the ass's ears, etc., are due to some animal-cult,—the story being afterwards "connected with a half-forgotten and misunderstood form of ritual, which prevailed throughout Asia Minor and the one subject to Mycenaean culture."

— Indian folk-lore notes. III. (Ibid., 229-231.) Notes on the marriage of a god (Tamil festival in the Shevaroy hills); observances at the Hindu New Year; field-spirits in the Konkan.

Cumont (F.) Babylon und die griechische Astronomie. (Neue Jahrb. f. d. Klass. Alt., Lpzg., 1911, XXVII-XXVIII, 1-10.) Treats of the Babylonians in relation to Greek astronomy. According to C., the debt of the Hellenes to Babylon was at first exaggerated, but certain borrowings were undoubtedly made, such as the

duodecimal and sexagesimal systems of measuring time and things, the *gnomon* (instrument for taking observations), the knowledge of the most important data of uranography, the ecliptic, the signs of the zodiac and the planetary series. Even after the Persian wars some borrowings also took place of a calendaric nature, lunar ideas, etc.

Del Campana (D.) *Intorno ai Sadhus dell' India inglese, monaci mendicanti.* (Arch. p. l'Antrop., Firenze, 1910, XL, 374-380, 4 fgs.) Treats of the Sadhus, begging monks (abstainers from all luxury, tobacco, betel, opium; non-resisting, except for personal defense; industrious; monogamous; more or less eclectic; having convents at Lahore, etc.). Their sacred book is the *Dadupanthi*, the life of Dadu (their founder), written in the Kindi language. Their dress, paraphernalia, etc., are described.

Divine Child of India (A.) (Open Court, Chicago, 1911, XXV, 702-703, 1 fg.) Notes on "India's divine babe," a girl of Vizayavada in the Kistna district of the Madras Presidency, who is now the subject of the worship of a certain circle of the native population.

van Doort (K.) A royal cremation. (Century Mag., N. Y., 1911, LXXXII, 751-755, 3 fgs.) Brief account of the ceremonies in connection with the cremation at Bangkok on March 16, 1911, of the remains of the late king of Siam, Chulalongkorn.

Edmunds (C. K.) Science among the Chinese. (Pop. Sci. Mo., Lancaster, Pa., 1911, LXXIX, 521-531.) Pt. I Treats briefly of Chinese anatomy, materia medica, botany and zoology, geography, astronomy-astrology, mathematics, action and reaction of elements, chemistry-alchemy, general cosmological ideas, etc. According to Dr E., "in scientific knowledge, as in nearly everything else, China presents a case of arrested development."

Fassett (E. C. B.) A treasure of ancient Chinese bronzes. (Amer. Mus. J., N. Y., 1911, XI, 59-65, 7 fgs.) Notes on the unique collection made for the Museum by Dr B. Laufer in 1901-1904: libation cup, decorated mirror, sacrificial grain-

vessel, sacrificial wine-jar, "hill" censer, cooked-meat vessel, temple-bell, etc. The oldest specimen is the libation-cup used during the Shang Dynasty (B. C. 1766-1122).

Fitzpatrick (F. W.) The influence of Oriental art. (Open Court, Chicago, 1911, XXV, 594-620, 21 fgs.) Points out Oriental flavor, suggestions, etc., in certain American structures: Terminal of McAdoo tunnel, Singer tower, N. Y.; a San Francisco building; the Pittsburg court-house; a Minnesota bank, etc. References are made to the Mosque of St. Sophia, the Taj Mahal, St. Mark's cathedral (Venice), the shrine of Hussein and Abbas (Kerbela), the Alhambra, the tomb of I'timadudaulah (Agra), the Hall of Classics (Pekin), etc.

Fowle (T. C.) Report on a bath newly excavated at Tadmor, Palmyra. (Man, Lond., 1911, XI, 120.) Brief note on bath, at hot springs, discovered in 1910.

Frachtenberg (L. J.) Allusions to witchcraft and other primitive beliefs in the Zoroastrian literature. (Dastur Hoshang, Mem. Vol., Bombay, 1911, 399-453.) Treats of sorcery and witchcraft (attitude of ancient Iranians altogether hostile to black magic; sin of witchcraft a product of the wicked creation of Ahriman); wizards, witches, *kavis* and *karpans* (the Iranian witch is more of an enchantress; various noxious creatures were thought to be born of the union of witches and wizards with demons,—also the negro); evil eye (and counter-belief in good-eye); nail-paring and hair-cutting (burial of these); noxious creatures (mouse, weevil, tortoise, frog, lizard, scorpion, snake, worm, ant, locust, spider, gnat, toad, louse; bear, ape, cat, wolf, hawk); miscellaneous (taboo of night-time libations and offerings, etc.; continual fire in house of pregnant woman or newborn child; holiness of cock and certain other animals; taboo against urinating or voiding faeces while standing or walking; sacred girdle or shirt; law against talking while eating or drinking, etc.); spells and exorcisms (Airyaman prayer Ahunaver prayer, names of Ahura Mazda, charms, etc.). The primitive customs

considered are all pre-Zoroastrian, but Zoroastrianism, while unable to eradicate them, "at least modified them and gave them a religious character."

Goldziher (I.) *Magische Steine*. (Arch. f. Religsw., Lpzg., 1911, XIV, 308-309.) Cites examples from Arabia of the practice of passing childless women over "magic stones" to make them capable of being pregnant.

Grimme (H.) *Das Alter des israelitischen Versöhnungstages*. (Ibid., 130-142, 1 fg.) Discusses the antiquity of the Jewish day of reconciliation and ceremonies therewith connected. G. regards it as an old part of the law. The demon Azazel is to be explained from the northwestern Arabian steppe (cf. the rock-hewn figures of demons at el-Oela, etc.).

Haas (H.) *Lautes und leises Beten*. (Ibid., 1910, XIII, 619-621.) Cites data concerning loud and silent prayer from the *Sai-yō-shō*, a work by a priest of the Jōdo sects of Buddhists in Japan, written ca. 1300 A. D. The spoken word is better, but neither is insufficient to help enter the eternal life.

Heard (W. B.) *Notes on the Yezîdis*. (J. R. Anthropol. Inst., Lond., 1911, XLI, 200-219.) Treats of history and origin (tribal myths; Sheikh 'Adi), religious beliefs, (deities of good and evil, minor deities), the last day, the 9 archangels, the creation (legends), the ark (rested on Mt. Sinjar), the seven sanjaks (clans), religious hierarchy, secret rites, birth-customs, betrothal (same as among Kurds), marriage and divorce, burial (specimen prayer), clothing (white; blue is forbidden), fasts, exemption from military service (on account of religious taboos), the New Year, names, superstitions (charming, etc.), Sheikh 'Adi's pilgrimage, shrines, sacred books. On pages 215-219 are given Chapters 1-5 of the *Jelwet*, one of the sacred books of the Yezîdis, adopted from a translation of a Chaldean ecclesiastic of Mosul, made in 1901.

Huntington (E.) *Physical environment as a factor in the present condition of Turkey*. (J. of Race Develop., Worcester, Mass., 1911, I, 460-481.) Treats of nomadism (chief

cause of present status of Turkey; Turk not permanently and inevitably a nomad); unrest and devastation on borderlands (largely due to nomadism); diversity of races; incompetence, inertia, laziness, hopelessness not necessary qualities of Turkish race, but due to physical environment; religion (innate character of Turks may not be greatly inferior to that of Christians). The problem of the Turkish empire one of adaptation and the elimination of undesirable qualities. Improvement of physical environment is absolutely necessary. The race is not necessarily bad at the core.

Jacobi (H.) *Der Jainismus*. (Arch. f. Religsw., Lpzg., 1910, XIII, 615-618.) *Résumés* and critiques of recent works on Jainism: Guérinot's *Essai de Bibliographie Jaina* (Paris, 1906) and *Répertoire d'Épigraphie Jaina* (1908), Barnett's *Antagada-dasō* and *Anuttaro vavūiya-dasō* (London, 1907), and various monographs including periodical articles by Jacobi, Suali, Belloni-Filippi, Charpentier, Satis Chandra Vidy-bhusana, Hüttemann, Hertel, Meyer, Ballini, etc.

Jenkins (H. D.) *A word about Turkish women*. (Open Court, Chicago, 1911, XXV, 264-270.) Treats of the change wrought in 1908, the occupations open to Turkish women, the work of Halideh Hanum, Halideh Salih, etc. A very optimistic view is taken.

Joyce (T. A.) *Note on a number of firesticks from ruined sites on the south and east of the Takla-makan desert collected by Dr M. A. Stein*. (Man, Lond., 1911, XI, 34-36.) Describes and figures typical apparatus for the "twirling" method,—in all cases but one the "female" stick alone was found. These Central Asiatic firesticks "might, from their appearance, perfectly well have come from East Africa. J. suggests Graeco-Buddhist influence in these firesticks, which from the circumstances of their finding, can not be of great age.

Kinnosuke (A.) *Christian missions in Japan*. (Century Mag., N. Y., 1911, 740-750, 6 fgs.) Gives account of the first Protestant Christians in Japan, in the early seventies, etc.

(the author is "an outsider pure and simple"), and progress since. Mr. W. E. Griffis adds a comment (pp. 749-750), in which he estimates that "at least five million Japanese see in Jesus their Master and in pure Christianity the only hope for Japan, and they more or less earnestly strive to live after his example." By way of families (the social unit), if ever, Japan will become Christian.

Knosp (G.) Rapport sur une mission officielle d'étude musicale en Indo-chine. (Intern. Arch. f. Ethnogr., Leiden, 1911, XX, 121-151.) Gives results of study of Indo-Chinese (Annamite) music made by author, who resided in Indo-China 1898-1904. History (Annamite music is of Chinese origin; story of invention of music according to Chinese writers, pp. 124-133), melody (music improves from China south; binary rhythm common, ternary rare). Pages 138-149 occupied with Annamite texts; pages 150-151 music of Annamite song. To be continued.

Laufer (B.) King Tsing, the author of the Nestorian inscription. (Open Court, Chicago, 1911, XXV, 449-454.) Treats of the Nestorian missionary Adam, the character of the inscription (Buddhistic influence, aid of native scholar, etc.), literary features, etc. The inscription (discovered in 1625), "is a literary production of the highest order."

— The introduction of vaccination into the Far East. (Ibid., 525-531, 1 pl.) Describes the introduction of vaccination into China, Japan, etc., with particular reference to a color-print (reproduced and explained) by Katsugawa Shuntei, a pupil of Shun-yei, with a long inscription by Sōsai Setto,—Shuntei flourished about 1800-1820. The print treats of the introduction of vaccination into Japan, and sometime before 1850 (the print is probably posthumous) "a new deity sprang up," for in this print we have "the conception of a powerful lucky genius, riding on a cow, and driving out, with the force of his spear, the disease of small-pox." The small-pox devil is the typical Japanese *oni*, or the Chinese *kuli*.

v. **Le Coq** (A.) Sprichwörter und Lieder aus der Gegend von Turfan

mit einer dort aufgenommenen Wörterliste. (Baessler-Archiv, Beiheft I, 1910, iv + 100, 1 pl.) Gives native text, phonetic transcription and translation of 312 East-Turkish proverbs and proverbial expressions from the region of Turfan, collected during the Central Asiatic expedition of 1905; and of 7 love-songs, 2 satirical songs, a song on women, and 3 other songs, from the same region. The vocabulary (pp. 81-100) of words collected at Qara-Chōdscha contains three columns to the page. The dialect of Turfan is not much different from Radloff's Ili dialect of Taran-tchi. According to v. Le Coq the language of Turfan neglects considerably vowel harmony and sometimes admits very strange combinations of consonants. For the appellation of the German Kaiser, which had begun to be used in the form *gilähä'lim* the author was able to substitute *giyōm*, a transcription of the French and less liable to become corrupted. Many of the proverbs are very striking, e. g., "The hero eats the arrow, his child eats excrement," i. e. "the hero dies in battle, his child suffers from poverty"; "an official has neither father nor mother"; "only a fool shows his wife to another." The horse and the dog figure often in these proverbs. The explanations of words in the vocabulary contain many ethnological and folk-lore data.

Mackenzie (R. D.) India's restless neighbors and the Khyber Pass. (Century Mag., N. Y., 1911, LXXXII, 675-680, 6 fgs.) Contains a few notes on the Afghans, etc.

Marie (A.) La découverte récente de deux livres sacrés des Yézidis. (Anthropos, St. Gabriel-Mödling bei Wien, 1911, VI, 1-39.) Native texts and translations of the *Ktebi Jalweh* and *Mashaf Ras*, two sacred Mss. of the Yezidis, the "book of revelation" and the "black book," preserved among the religious books of this sect in the library on the mountain of the Yezidis. The language of these Mss. is said to resemble ancient Kurdish. The alphabet is of a mixed character. See Bittner (M.).

Messing (O.) Über die chinesische Staatsreligion und ihren Kultus. (Z. f. Ethnol., Berlin, 1911, XLIII,

- 348-375, 7 fgs.) Treats of the Chinese state-religion and its cult,—history development, etc., from earliest times, as represented in sacred books (particularly the Shu-King, the Shi-King, and the Li-Ki), down to the present. The worship of Shangti ("Heaven"), ancestor-cult and sacrifices, the temple of heaven (pp. 363-373) and altar of earth in Peking. M. emphasizes the purity of the ancient Chinese cult (no Bacchus, no Venus, no obscene characters; Yin and Yang were not popular deities, but rather philosophic theories or physical facts). Buddhism, the only foreign culture-element that hitherto has gained a firm and lasting footing in China, is responsible for developments in the direction of priesthood, temples, and picture-cults. M. thinks that in the first period (ca. 2500-1200 B. C.), prehistoric and perhaps half mythical, the ideas handed down by tradition were "purely monotheistic"; then after the Chou period a change to a dualistic view (Heaven and Earth) occurred; and later still in the 6th century B. C., developed the still existing materialistic, or rather agnostic, view with some slight echo of monotheism.
- Moller** (A. A.) A girls' school in Manchuria. (*Parents' Rev.*, Lond., 1911, XXII, 224-226.) Notes of visit to girls' school in the inland town of Hsin Min Fu. The girls probably "compare favorably with girls of a similar age in English schools."
- Mueller** (H.) Über das taoistische Pantheon der Chinesen, seine Grundlagen und seine historische Entwicklung. (*Z. f. Ethnol.*, Berlin, 1911, XLIII, 393-428, 18 fgs.) Treats of the origin and development of the Taoist Pantheon of the Chinese, as distinct from the family-pantheon and the Buddhistic and Lamaistic pantheons. Terms (*Tao*, *Yin* and *Yang*, etc.); the development of the Pantheon,—the old religion, the Yi-king, Lao-tze, Taoism of the Han-period (golden age), the T'ien-shih (particularly Chang-tao-ling), Buddhism, foreign religions, Persian influences, Manichæan-Taoistic influences, the montheistic religions, further development), the Taoistic Pantheon in its present form (sources, classification of the gods,—nature-deities, personification of ideas, deification of prehistoric or protohistoric personalities, deifications from the historical period, Buddhistic figures which have made their way into the Chinese Pantheon; Feng-sheu; the Pantheon of the Feng-sheu-yen-yi, etc.).
- Müller** (W.) Japanisches Mädchen- und Knabenfest. (*Ibid.*, 568-580, 6 fgs.) Treats of the Japanese "girls' festival," celebrated on the third day of the third month (pp. 570-576) and the "boys' festival," celebrated on the fifth day of the fifth month. The reaction of Japan against too much Occidentalization is revealed in one way in the attention given to "the five festivals,"—the other three are the *Jinjitsu* or *Nanakusa*, the *Tanabata*, and the *Choyo* festivals.
- Nilsson** (M. P.) Ariernas första uppträdande i främre Asien. (*Ymer*, Stockholm, 1911, XXXI, 153-167, map.) Résumés data (from recent works of E. Meyer, H. Winckler, etc.) as to the first appearance of the Aryans in Asia Minor, etc.
- Oberhammer** (E.) Die Sinaifrage. (*Mitt. d. k.-k. Geogr. Ges. in Wien*, 1911, LIV, 628-641, 3 maps.) Discusses the question of the location of the Sinai of the Bible,—views of Burckhardt, Lepsius, Ritter, Tischendorf, Beke, Burton, Grätz, Stade, Wellhausen, Miketta, Gunkel, Meyer, Haupt, Musil, etc. Prof. O. thinks that the recent researches of Musil and Kober have probably made it certain that the Sinai of the Bible was the volcano Hala-l-Bedr, near N. lat. 27° and W. long. 37°. This upsets the theory of the wanderings of the Israelites in the Sinai Peninsula.
- O'Brien** (A. J.) Mianwali folk-lore notes. (*Folk-Lore*, Lond., 1911, XXII, 73-77.) Notes on "rain-making," prejudices against shooting by women, and by husbands of women with child, "evil eye," etc., among Panjab *chuprassis* (doorkeepers).
- Offord** (J.) A Hittite bronze statuette. (*Ann. Arch. & Anthropol.*, Liverpool, 1911, IV, 88-89, 1 pl.) Describes and figures a bronze Hittite statuette probably from the Delta of the Nile, obtained in Cairo in December, 1910. Certain Hindu affinities are suggested by the author. The female figure is

- placed erect upon a lion or panther.
- Life in ancient Babylonia four thousand years ago; as depicted by the Dilbat tablets. (Ibid., 15-21.) Treats of irrigation, legal documents and records, etc.
- Oldenberg** (H.) Der indische Buddhismus 1907-1909. (Arch. f. Religsw., Lpzg., 1910, XIII, 578-614.) Résumés and critiques of literature of Indian Buddhism from 1907 to 1909,—works of Senart, de la Vallée Pouissin, Lehmann, Windisch, Oltramare, Hackmann, Oldenberg, Foucher, Bertholot, Neumann, Pavolini, Norman, Mrs Rhys-Davids, Fuchs, Cowell and Rouse, Dutoit, Charpentier, Schrader, Geiger, Huber, Anesaki, Lévi, Lefmann, Wogihara. Marshall, Stein, v. Le Coq, Sieg und Siegling, Pischel, Thomas, de Zilva Wickremasinghe, van der Bergh van Eysinga, Edmunds, etc.
- Oldest love-letter in the world.** (Amer. Antiq., Benton Harb., Mich., XXXIII, 1911, 40-41.) Cites English text of letter from Gimil Marduk of Babylon to the Lady Kasbaya of Sippara, ca. 2200 B. C. Also English text of part of the Egyptian "Song of the Harper," ca. 2500 B. C.
- Pick** (B.) The Cabala and its influence on Judaism and Christianity. (Open Court, Chicago, 1911, xxv, 321-342, 3 fgs.) Treats of God, Creation, Adam Kadmon, the archetypal man, the cabbalistic tree, the realm of the Evil, the Messiah, etc.
- Planert** (W.) Religiöse Bettler in Südindien. (Baessler-Archiv, Lpzg. u. Berlin, 1911, I, 143-154, 4 pls., 10 fgs.) Treats in detail of the religious beggars and mendicants of South India, their relations to religion, dress, paraphernalia, performances, peculiarities, etc. Among the worshipers of Shiva the so-called Pandāram beggars are the most considered, among those of Vishnu the Sattā-daver.
- Proctor** (H.) The migration of Dan. (Amer. Antiq., Benton Harb., Mich., 1911, XXXIII, 22-23.) Notes on the Abbé Fourrière's memoir in the *Revue d'Exégèse Mythologique*, in which, using the "etymological" method, he "traces the origin of human sacrifices among the Greeks to the worship of Baal, brought in by the Danite immigrants," in the time of Elijah. The Celts and the Druids are also Danite, according to F.
- Rose** (H. A.) Sirmûr folk-lore notes. (Folk-Lore, Lond., 1910, XXI, 503-507). Gives from the Hindu State of Sirmûr, in the southern ranges of the Himalayas, items of folk-medicine, etc.: Native texts and translations of *mantras* for snakebite, bite of black scorpion, for expelling evil spirits from women, for curing fever, diseases of children, etc., charms against rats, etc.
- Ross** (E. A.) The race-fiber of the Chinese. (Pop. Sci. Mo., Lancaster, Pa., 1911, LXXIX, 403-408.) Notes recovery from terrible injuries, resistance to blood-poisoning, rareness of organic heart-trouble, freedom of women from displacement and other troubles peculiar to the sex, resistance to pain, rare succumbing under chloroform, etc. A part at least of the "toughness" of the Chinese, Prof. R. ascribes to "a special race vitality which they have acquired in the course of a longer and severer elimination of the less fit than our North-European ancestors ever experienced in their civilized state."
- Schotter** (A.) Notes ethnographiques sur les tribus de Kouytcheou, Chine. (Anthropos, St. Gabriel-Mödling bei Wien, 1911, VI, 318-344.) Continued from Vol. IV. Treats of the Hēmiao or "black barbarians,"—tribal divisions, dress, occupations (agriculture), marriage (daughter of sister marries son of brother), funerals, totemism, political régime, literature (songs and recitatives), traditions (myths of the origin of man, cosmogonic ideas, deluge, virgin birth), vocabulary (lists of 75 words in Hēmiao and Pē-miao; tribes related to the Hēmiao) (the Tsin-miao; Ja-tse-miao or Ja-kē-miao,—account of duck-breeding, whence the name; Kaō-pō-miao or mountaineers); tribes related to the Kē-teou-miao (the Kē-tang, Chouy-sy-miao, Yang-hoang-miao); doubtful tribes (the Tsē-kiang-miao, Kiou-kou-miao, Yang-pao-miao, Yāō-miao, Tsin-teou-miao, Hoa-teou-miao, Tong-miao or troglodytes, Sy-miao or "western barbarians," Tong-miao or eastern barba-

rians, Tong-jen, etc.); mixed Miao tribes (Long-kia-tse, Tsây-kia-tse, Song-kia-tse, etc.). The Miao are the autochthones of Kwe-Chow. The author thinks they are too subjected to have any future than a subordinate one.

Shakespear (J.) Notes on the iron workers of Manipur and the annual festivals in honor of their special deity Khumlangba. (J. R. Anthr. Inst., Lond., 1910, XL, 349-359, 1 fg.) Describes smelting, forging, and the annual festival or *La-harauba* (pleasing the god). Khumlangba is represented by "a piece of iron a few inches square." In the ceremonies figure the aged priestess who gets Khumlangba, the *penna* or fiddle players, the *Lai-pham* (or God's place), the fire-kindling and offerings of rice, fishes, etc., invocation and offerings of fruit and vegetables, procession, dances, visit to shrine in market-place, prayers, dances of various sorts, a dramatic performance (goddess, comic man, etc.),—the rites last for 4 days. The parade of engaged couples is not an actual part of the *Lai-harauba*. What occurs after the obeisance and prayer closing the important ceremonies does not matter.

Sing (S. N.) India's "untouchables." (So. Wkmn., Hampton, Va., 1911, XL, 279-290, 5 fgs.) Treats of the "low caste" natives, particularly in Martinpur, settled some ten years ago by some seventy Indian Christian families,—“all of the native Christians of the little town are either pariah converts, or the direct descendants of 'untouchables'; but not one of them follows the hereditary profession of his forefathers.” The progress made is notable.

— The work of the Pundita Ramabai. (Ibid., 562-571, 6 fgs.) Treats of the work of the Mukti Mission at Kedgaon, near Poona, in the Bombay Presidency, where Bible study and industrial training of girls are combined.

— Boys in India, at home and at school. (Ibid., 14-22, 7 fgs.) Treats of home-life (“no easier than school-life”), hours and punishments, vacations, dress, religious ceremonies, marriage (pp. 18-20), plays and

games, the “monkey-man,” juvenile crime, etc.

Smith (M. L.) and Tod (M. N.) Greek inscriptions from Asia Minor. (Ann. Arch. and Anthropol., Liverpool, 1911, IV, 35-44, 1 pl.) Gives 29 inscriptions from 10 places, copied during the Liverpool University Institute of Archeology expedition of 1907,—the route was from Angora (Ancyra) through Galatia, Cappadocia, Cilicia, and Commagene.

Smith (R. A.) The stone age in Chinese Turkestan. (Man, Lond., 1911, XI, 81-83, 1 pl., 1 fg.) Treats of worked stones (mostly jasper), including two jade celts and three arrowheads, collected from the Lopnor desert by Dr M. A. Stein in 1906-1908. S. suggests comparison with the diminutive tools of obsidian, etc., from the kitchen-middens of Japan, specimens from Hakodate, etc., and thinks that “some connection with the extreme east of Asia is not altogether out of the question.”

Starr (F.) Japanese riddles. (Trans. As. Soc. Jap., Yokohama, 1910, XXXVIII, 1-49, 5 fgs., bibl.) General discussion of Japanese *nazo*, etc., with numerous examples (pp. 14-50) in Japanese and English versions. In Japanese occurs the *nazo* (including the true *nazo* analogous to a certain type of conundrum; children's *nazo*, approaching the true riddle; and self-evident *nazo*) and *ehanji* (rebus and pictures). Prof. S.'s collection now includes over 800 *nazo*. See also his article on “The rebus and its kin in Japan” in *The Japanese Magazine* for June, 1910.

— Lolo objects in the Public Museum, Milwaukee. (Bull. Publ. Mus. Milw., 1911, I, 209-220, 8 pls.) Describes and figures articles of dress (cape, skirt, jacket, trousers, cap) and ornament (neckband, ring), carry-net, pipe, bow and arrows, quiver, bowstring, wristguard, sword, scabbard, cuirass, jew-harps, musical pipes. Plates 4-8 contain photographs of Lolos. These specimens probably “the only Lolo objects in the United States” were obtained, during his stay in Sechuen 1899-1903, by Mr O. L. Stratton, from whom they were acquired by the Museum. To Mr S.'s brief notes of

his experiences Prof. S. adds some ethnological items. The "non-Mongolian" appearance of the Lolos is emphasized.

Stone (M. B.) Race prejudice in the Far East. (Nat. Geogr. Mag., Wash., 1910, XXI, 973-985, 6 fgs.) Treats of actions and attitudes of Europeans, etc., towards Asiatics. In face of the danger of Asiatic ethnic solidarity, "it is not the Asian who needs educating; it is the European." Some of the illustrations are of ethnologic interest.

Stönnner (H.) Ein brahmanisches Weltsystem. (Baessler-Archiv, Lpzg. u. Berlin, 1911, I, 119-134, 3 pls.) Treats of a water-color copy of a picture (the original is in the Library of Tanjore) representing the Brahmanic world system, now in the Berlin Ethnological Museum. The picture is of South Indian origin and the deity concerned is Vishnu. Heaven, the human world, and hell are represented. The picture and its divisions are discussed in detail. The variety and complexity of the subject is very striking.

Strange fate of idols. (Open Court, Chicago, 1911, XXV, 699-701, 2 fgs.) Brief account of two Hindu idols (made by Christian artists, and representing St. Anne with her infant on her knees, and the Virgin at the moment of the Annunciation), now both worshiped in the old pagan fashion at Chandor in the Nasik district, India.

Strzoda (W.) Die Li auf Hainan und ihre Beziehungen zum asiatischen Kontinent. (Z. f. Ethnol., Berlin, 1911, XLIII, 193-236.) Treats of the Li of the island of Hainan, China. History (first notices of Hainan 206 B. C.-25 A. D., during earlier Han dynasty), population, name, cosmogony and mythology (point toward Cochin China), tribal divisions and nomenclature (some 15 or 16 different Li-peoples), physical and mental characters (reports quite discordant), government and social arrangements, bodily deformations (distension of ears, perforation of nose,—customs prevailing in Farther India; tattooing of women only), customs and usages (spring-festival; marriage-rites, blood-revenge; offerings to evil-spirits

for the sick), dress and ornament, dwellings (toward the interior the prevailing type is more and more like the Malay pile-dwelling), hunting and weapons (knife, spear, bow and arrow), agriculture. The Hainan Miao live some 40 miles from the west coast, between Chinese and Loi. The Li languages and their relation to those of the continent are discussed (pp. 214-217) and vocabularies given (pp. 222-236) of 13 Hainan languages compared with Miao-tze, Pan-yao, Mo-yao, Siamese, and Annamese. On pages 218-221 grammatical items are given. The Li dialects are probably related to Siamese, etc., and the ancestors of these people in Hainan formerly dwelt somewhere in W. Annam or Siam. Ethnologic no less than linguistic data suggest this.

Suali (L.) Esiste una filologia indiana? (Scientia, Bologna, 1911, X, No. 4, 352-369; also French *résumé*, 191-211.) Discusses recent works on Hindu literature and language (Jacobi, Barth, Grierson, Fausböll, Oldenberg, Garbe, Franke, etc.). S. takes an optimistic view of the status of Indian philology, and looks forward to an approaching renaissance of science in India.

Trotzig (I.) Ur Japans sagovärld. Ymer, Stckblm., 1911, XXXI, 77-83, 2 fgs.) Discusses Japanese legends with translations (pp. 80-83) of "The story of the plum-tree" and "Maple-tree mountain."

Vinson (J.) Le premier pasteur protestant hindou. (Revue Anthrop., Paris, 1911, XXI, 189-191, 1 fg.) Reproduces from an original drawing of 1744 a portrait of "Rev. Aaron," born in Goudelour in 1695, ordained at Tranquebar, in 1733, "the first Protestant Hindu minister." The open Bible in his hands is intended to display Acts XI, 18 in Greek and Tamil.

Virchow (H.) Über die Weichteile des Chinesinnenfusses. (Z. f. Ethnol., Berlin, 1911, XLIII, 375.) Note on anatomical examination of the feet of a 63 years' old Chinese woman. Details to be published later.

Waddell (L. A.) A note on the derivation of Miri. (Man, Lond., 1911, XI, 86.) Argues that the tribal name

of the *Miri* of Assam means "hill-men"; they call themselves *Mishing*, "men of the soil,"—*mi* is the Tibetan word for "man," and "is found with this meaning amongst most of the Himalayan tribes from Ladak down to Assam." W. considers the *Miri* "a typically Mongoloid people."

Weissenberg (S.) Die syrischen Juden anthropologisch betrachtet. (Ztschr. f. Ethnol., Berlin, 1911, XLIII, 80-90, 4 fgs.) Treats of anthropological characters of Syrian Jews. Tables of measurements and descriptions of types, etc., of 30 males from Damascus and 10 males and 10 females from Aleppo are given. The Damascus Jews are taller (av. 1663 mm.) than those of Aleppo (av. 1645), longer-headed (indexes av. 80 and 84.3), shorter-faced and more "Semitic" in nose-type. Syria never was a "pure-Jew" country; the Aleppo Jews are more mixed (Spanish blood, etc.).

— Die mesopotamischen Juden in anthropologischer Beziehung. (Archiv f. Anthrop., Brnschw., 1911, N. F. X, 233-239.) Gives results of observation, with detailed measurements (height, finger-reach, head and face) of 49 Mesopotamian Jews (18 men from Urfa, 5 from Bagdad, 14 from Kurdistan; 12 women from Urfa, Bagdad, Diarbekr, and Mosul.) According to Dr S., the Mesopotamian Jew is below middle height, with moderate head-circumference and index about 78. Dolichocephaly (rarest in Kurdistan) appears in about 13.5 %. The face is very long (longest in Bagdad); the nose narrow and long and in $\frac{2}{3}$ of the cases "Semitic" in form. Blondness is rare, some $\frac{1}{3}$ being brunette. The Jews in Mesopotamia number still some 60,000. They speak Arabic, some from Diarbekr Kurdish, while Aramaic is said to be still used in a few villages of Kurdistan. It is possible that some are relics of the ten tribes taken captive to Babylon.

Williams (M. E.) Hittite archives from Boghaz Keui, arranged in chronological order. (Ann. Arch. and Anthrop., Liverpool, 1911, IV, 90-98.) Gives 23 items translated from the German transcripts of Dr Winckler in the *Mitt. d. D. Orient-Ges.*, No. 35, Dec., 1907.

Wilson (E. H.) The kingdom of Flowers: China. (Nat. Geogr. Mag., Wash., 1911, XXII, 1003-1035, 24 fgs.) Gives an account of "the wealth of trees and shrubs of China," etc. Some of the illustrations (votive-offering on tree, temples, timber and tea carriers, rock-cave, etc.) are of ethnologic interest. On page 1022 is noted "our debt to China's gardens."

Wingate (J. S.) Armenian folk-tales. (Folk-Lore, Lond., 1910, XXI, 507-511; 1911, XXII, 77-80.) Nos. 4-5: The thousand-noted nightingale (Hazaran Bulbul). Tenthousandfold. These are the tenth and third stories in *Manana*.

— Armenian folk-tales. (Ibid., 1911, 77-80.) English text only of No. 5, "Ten thousandfold," the third story in *Manana*.

Woolley (C. L.) Some ancient local pottery from Chinese Turkestan. (Man, Lond., 1911, XI, 129-132, 1 pl., 4 fgs.) Treats of the rougher local products among the specimens brought back by Dr M. A. Stein from his explorations of ancient sites (Mingoi near Kara-shahr, 6th-9th centuries A. D.; Miran, ca. 9th century A. D.; Lop Nor; Yotkan; Akterek; So-yung-chêng, etc.) in Chinese Turkestan and westernmost China. At Yotkan the Gandhara influence is marked, although purely Chinese motives of decoration sometimes occur; Akterek shows numerous analogies (e. g. glazed handles of the shape common on Roman lamps).

Wright (A. R.) Chinese tree-worship and trial by ordeal. (Folk-Lore, Lond., 1911, XXII, 233-234, 1 pl.) Note on case of tree-worship near the city of Yung-Ping-Fu, province of Chihli.

INDONESIA, AUSTRALASIA, POLYNESIA

Barrows (D. P.) The Negrito and allied types in the Philippines. (Amer. Anthrop., Lancaster, Pa., 1910, N. S., XII, 358-376.)

Bean (R. B.) Philippine types. (Ibid., 377-389, 9 pls., 2 fgs.)

Beech (M. W. H.) "The swine of Delaga." A Borneo fairy story told the author by one Ponghulu Arsat, a

- Tutong chief resident in Labuan. (Man, Lond., 1911, XI, 3-6.) English text only of tale concerning marriage of human beings with "pig-maidens."
- Punans of Borneo. (Ibid., 17-18.) Brief notes on method of walking, use of blow-pipe, "silent trade," etc.
- Benedict (L. W.)** Bagobo fine art collection. (Amer. Mus. J., N. Y., 1911, XI, 164-171, 8 fgs.) Notes collection from Bagobos of southern Mindinao (pagan Malays) recently installed: Dress (beadwork, brass leglets, scarf and child-hammock), man's carrying-bag, woman's guitar, hemp-fiber patterns, basketry, bamboo, etc.
- Boyd (C. T.)** A country fair in Moroland. (Century Mag., N. Y., 1911, LXXXII, 681-685, 3 fgs.) Describes Moro fair and *fiesta* held at Cotabato,—the "First Moro Agricultural and Industrial Fair." Exhibits from the Buldom Plateau, Maguindanao, from the pagan Monobos, Bilans, Tiruray, etc., were on view. Many chiefs were present from various parts of the country. The Tiruray dancing girls, Moro girls, etc., were attractions.
- Brown (G.)** A secret society of ghoulish cannibals. (Man, Lond., 1911, XI, 68-69.) Brief description of the *kipkipio* (initiation; eating of flesh stripped from dead bodies) society of the region about Bom and Eratubu on the west coast of New Ireland. This ritual cannibalism was practiced to get back the strength, spirit, and influence lost by death in war, etc.
- Brownell (A.)** Turning savages into citizens. (Outlook, N. Y., 1910, xcvi, 921-931, 10 fgs.) Treats of the Moros of Mindanao and Jolo and the work of Gov. Finley in establishing the "Moro exchange" at Zamboango, leading to "a revolution of savage customs and manners, modes of living and in dealing with each other and with the Government."
- Conant (C. E.)** Consonantal changes and vowel harmony in Chamorro. (Anthropos, St. Gabriel-Mödling, bei Wien, 1911, VI, 136-146.) Discusses with numerous examples change of Indonesian *p* to *f* in Chamorro, *b* to *p*, *k* to *h*; the *rld* and *rgl* laws; parasitic *g* or *gw*; also the influence of *i* on an *o* or *u* of the following syllable,—*o* becomes *e* and *u* becomes *i*. The vowel *a* is also subject to similar harmonic change.
- Monosyllabic roots in Pampanga. (Journ. Amer. Orient. Soc., N. Y., 1911, xxxi, 389-394.) Pampanga shows a number of monosyllabic roots, due to contraction from the corresponding Indonesian dissyllabic forms (a list of 35 is given). The author notes "an instructive tendency to restore the dissyllabic character of the affected words which, as monosyllables, were felt to be incomplete, by prefixing a colorless vowel, generally *a*." Pampanga shows "a variety of striking phonological peculiarities not shared by its neighbor (Tagalog)."
- Dempwolff (O.)** Sagen und Märchen aus Bilibili. (Baessler-Archiv, Lpzg. u. Berlin, 1911, I, 64-102.) Native texts with translations of 10 tales and legends (2 totemic tales, a savior-legend,—7 minor tales of the sky-woman, the flute-player, origin of coconut, fire, kava, tobacco, why dogs do not speak any more) obtained in March-April, 1906 from an 18-year old man from Bilibili (Astrolabe Bay, Kaiser-Wilhelmsland, German New Guinea). Totemism is here understood as "belief in relationship with, or descent from, animals (e. g., as here, crocodile and pig). Kilibob and Manumbu, the brothers, figure as saviors; fire was obtained from the *pudenda* of an old woman; tobacco came from the stars; the coconut grew up from the skull of an old dwarf.
- E. W. Clark collection from New Zealand (The).** (Univ. of Penn. Mus. J., Phila., 1911, II, 30-42, 15 fgs.) Gives extracts from Cook's account of the New Zealanders (pp. 31-35). Also notes on tattooing, house-posts, paddle-blades, carved heads of wooden staves and blades of *tiahas*, *mere* or jade club, whale-bone clubs, carved wooden dancing clubs, carved wooden boxes, *heitiki* or personal ornament of jade, etc.
- Fischer (H. W.)** Planggi-Tücher aus Atjeh, Sumatra. (Intern. Arch. f. Ethnogr., Leiden, 1911, XX, 1-6, 2 pls.) Figures and describes 2 silk *planggi*-cloths (one white, one pink)

- from Achin, collected by Capt. Veltman in 1907 and now in the Royal Ethnographical Museum, technique, ornamentation, etc. These cloths belong with "tie and dye work." The native names of the various parts, devices, processes, etc., are given.
- Gomes** (E. H.) Notes on the Sea Dyaks of Borneo. (Nat. Geogr. Mag., Wash., 1911, XXII, 695-723, 26 fgs.) Treats of history, peculiar fashions, long communal houses, catching fish with poison, hunting crocodiles, edible birds' nests, etc. The illustrations (costumes of women, children, houses, industrial scenes, fishing, warriors, blow-pipe, etc.) are good. The article is based on the author's *Seventeen Years among the Sea Dyaks of Borneo* (N. Y., 1911).
- Ingram** (J. N.) Wood-carving in New Zealand. (Century Mag., N. Y., 1911, LXXXII, 773-775, 5 fgs.) A few notes on Maori carvings with illustrations (house-decorations, bowl, etc.) from photographs.
- Knapp** (C.) Deux statuettes de l'Île de Pâques. (Bull. Soc. Géogr. Neuchât., Neuchâtel, 1910, XX, 465-466, 2 pls.) Brief description, with figures of two wooden statuettes from Easter I., in the Ethnographic Museum of Neuchâtel, and not cited by Lehmann in his *Bibliography of Easter I.* published in *Anthropos* in 1907.
- Kunz** (G. F.) New Zealand jade. (Amer. Mus. J., N. Y., 1911, XI, 57-58.) Notes on occurrence, uses, etc. The Museum possesses the largest (3 tons) specimen of jade in any collection,—obtained in 1902 from South Island, N. Z.
- Lang** (A.) Mr Mathew's theory of Australian phratries. (Man, Lond., 1911, XI, 85.) Argues against M.'s view that phratries in Australia "are the result of a combination with *cōnnubium* of two races, primarily distinct." It does not seem physiologically possible.
- Kabi sub-class names. (Ibid., 3.) Points out perplexity resulting from different statements of Howitt and Mathews. L. thinks Mathews is right about female descent. See Mathews (R. H.).
- Lowie** (R. H.) The new South Sea exhibit. (Amer. Mus. J., N. Y., 1911, XI, 53-56, 3 fgs.) Treats of Maori carved canoe prow and (particularly) statue of Maori warrior by S. Neandros, from a cast made of Hautuoterangi, a young Maori, playing during the winter of 1910, in the Hippodrome, New York.
- v. Luschan** (F.) Zur Stellung der Tasmanier im anthropologischen System. (Z. f. Ethnol., Berlin, 1911, XLIII, 287-289.) Critique of article of H. Basedow in previous volume on the Tasmanian skull as an insular type. According to Dr v. L. the Tasmanians are Melanesian, not Australian, although both these of course have the same ancestors. The spiral hair-form may have first arisen among the pigmies and may, indeed, be somewhat connected mechanically with dwarf-growth. See also remarks of Klaatsch on pages 291-292.
- Über Pygmäen in Melanesien. (Ibid., 1910, 939-945, 2 fgs.) Discusses the question of pigmies in Melanesia (certain skeletal remains indicate the former existence of small-statured people on the Admiralty Is.; in various parts of New Guinea living pigmies have been met,—on the Gogol by Lauterbach, on the central Ramu by the German expedition of 1896, among the Kai by Pösch and Neuhauss, etc.). According to Dr v. L., a very small skull from the Kaiserin-Augusta River and certain small skulls from New Ireland and New Britain are those of pigmies. He is of opinion that pigmies, wherever found, are merely local stature-varieties of man, fixed racially by long isolation, retaining subsequently in changed environment their acquired characters.
- Zur Ethnographie des Kaiserin-Augusta-Flusses. (Baessler-Archiv, Lpzg. u. Berlin, 1911, I, 103-117, 35 fgs.) Treats of the pottery (large clay vessels, decorated in the style of European prehistoric, face-urns, with pigs' heads; covers decorated with conventionalized human faces; vessels in form of a human face; painted clay pigs' heads, etc.), carved and painted (human face) hair-ornaments of *Erythrina* wood, and other specimens of wood-carving (bird hair-ornament and another bird-carving; canoe-beaks; horns, end-pieces for betel-cases, etc.), textile

objects (masks, rain-mantle), prepared skulls, etc., chiefly from the central Kaiserin-Augusta River, New Guinea,—these specimens are now in the Berlin Ethnological Museum.

— Vier alte Helme aus Polynesien. (Ibid., 118, 4 fgs.) Note on four old coconut-fiber helmets (two have feather ornaments). Two are from the Cook collection (Tuburi), the exact origin of the other two is not known, though undoubtedly from some part of Polynesia.

Maass (A.) Wahrsagekalender (*kutika*) im Leben der Malaien Zentral-Sumatras. (Z. f. Ethnol., Berlin, 1910, XLII, 750-775, 1 pl., 21 fgs.) Treats in detail, with facsimile Ms., of the *kutika* or divinatory calendars of the Malays of Central Sumatra, their varieties, use, etc. The two chief varieties are the five-sectioned and the seven-sectioned. The word *kutika* is of Sanskrit origin. The author's collection of *kutikas* came from Taluk on the Kuantan and Gunung Sahilan on the Kampar Kiri. Hindu influence is marked.

Mathews (R. H.) Matrilineal descent in the Kaiabara tribe, Queensland. (Man, Lond., 1911, XI, 100-103.) Criticises Lang and Thomas, who have been misled by the data in the late Mr Howitt's book, and his mistaken report of the Kaiabara divisions.

Mayer (O.) Die Schiffahrt bei den Bewohnern von Vuatom, Neu-Pommern, Südsee. (Baessler-Archiv, Lpzg. u. Berlin, 1911, I, 257-268, 1 pl., 21 fgs.) Treats in detail of the manufacture, equipment, ornament, use, etc., of vessels among the natives of Vuatom (New Pomerania) in the South Pacific: Rafts (of bamboo, banana-stems, etc.), toy-boats (of coconut shells, leaves), outliers, instruments used, progress of work and "magic" (songs, etc.) employed, paddles, masts, sails, etc., canoes in ceremonial and art. The natives of Vuatom are skilful navigators. Boys of seven know how to paddle and steer; women show less ability in managing boats.

Modigliani (E.) Il tatuaggio degli indigeni dell' Is. Sipora, Arcipelago Mentavei. (Arch. p. l'Antrop., Firenze, 1910, XL, 450-454, 8 fgs.)

Treats of tattooing (with males a sign of right to sit in meetings, etc.; with women mere ornament) among the natives of Sipora, one of the islands of the Mentawai group, off the coast of Sumatra. The native names of all the lines, etc., are given. Volz is wrong in thinking that recondite meanings are hidden in these terms. Mentawai tattooing follows the anatomical lines of the body.

Moszkowski (M.) Die Völkerstämme am Mamberamo in Holländisch-Neuguinea und auf den vorgelagerten Inseln. (Z. f. Ethnol., Berlin, 1911, XLIII, 315-346, 8 fgs.) Treats of the coastal and inland tribes of the river Mamberamo, etc., in Dutch New Guinea. Coastal tribes' situation, migrations, physical characters (certain things suggest the Veddas and wild tribes of Farther India,—hair, small stature, bony structure, short limbs, convex upper lip, etc.), languages (those of coast tribes Malayo-Polynesian; the interior tribes Papuan), temperament and imagination (great liars and gesturers), intelligence and desire for knowledge (very inquisitive; interested in European languages and clever at repeating words), clothing and ornament (tattooing among coast-tribes only), origin-legend (human ancestor a great fish), totemism, marriage-customs, religion (good and evil spirit; culture-hero tale of coast-tribes, etc.), songs and dances (Papuan have marked dramatic sense; amulets consecrated in dances at the full moon), trade, hunting (pigs, cassowaries, etc.), food and its preparation. Inland tribes taller and more powerfully built; art-sense rude as compared with tribes of the Augusta River; paddle unknown generally on south river; rôle of women more important than among coast tribes; food-differences between the sexes; homosexual orgies of "men's house"; imitation of boys with festival in "men's house," etc. In the discussion Hr Neuhauss suggested missionary influence in the culture-hero legends and the flood-myth and Hr W. Müller noted that the test of Papuan as against Melanesian languages was grammatical not lexical. Hr Neuhauss also doubted whether

these inland tribes were "genuinely Papuan."

— Bericht aus Neu-Guinea. (Ibid., 1910, XLII, 948-953.) Reports progress under date of July 25, 1910, from the mouth of the Mamberamo. A vocabulary of 600 words of the Kamboi Ramboi Koassa and data concerning their religion, festivals, customs, etc., were obtained. The deities Mangossi (creator and ruler of the dead) and Sinombi (evil spirit) of the coast tribes (pp. 949-950) are not known to the inland peoples; the moon-cult of the coast tribes has developed into a religion. Amulets are much in use. M. obtained material in three native languages, 30 phonographic records, 150 photographs, measurements of 60 individuals, a large number of drawings, ethnological specimens, etc.

Neuhauss (R.) Über die Pygmäen in Deutsch-Neuguinea und über das Haar der Papua. (Ibid., 1911, XLIII, 280-287.) Treats of the pigmies of German New Guinea (the chief center is in the Sattelberg region near Finschhafen). Physical characters (broader-skulled than the taller tribes, very small hands and feet, short and broad ear, convexity of upper-lip part), etc. The Pigmies of New Guinea are not a mere chance phenomenon (they have a rôle in myth and story); they are not a product of "misery." At pages 282-285 the hair of the Papuans is discussed,—form, color, etc. (artificial coloring is known). The frequent occurrence of blond hair among Papuans, according to N., separates them from the African Negro, whom they resemble so closely in some other hair-characters. In the discussion Fritsch pointed out that the resemblance of the hairs of human races of the same hair-type (there are only 3 hair-types) is often astonishing, although these races may not belong to one and the same "human race," as generally understood.

— Reise nach Deutsch-Neu Guinea. (Ibid., 1911, XLIII, 130-132.) Notes on visit to Kaiser Wilhelmsland in 1908-1910. N. brought back with him hundreds of photographs of natives, etc. The results of the expedition will shortly be published in 3

large volumes. The most remarkable object hitherto reported from New Guinea is a small figure of hard green stone exceeding in technique all other stone objects from this region, but altogether Papuan. The green stone is found at Huon Gulf, where the figure was used for "magical" purposes. See also p. 140.

— Kinematographische und phonographische Aufnahmen aus Deutsch-Neuguinea. (Ibid., 136-138, 1 fg.) Further notes on expedition of 1908-1910. The numerous cinematograph pictures include men and women at work, war-games of children, mock-fights of adults, domestic and cooking operations, games of adults and children, stages of pottery-making, etc. Phonograph records include flute-song, drum-language, dances, etc. The remarkable greenstone figure is reproduced on p. 137.

Raymund (P.) Die Faden- und Abnehmespiele auf Palau. (Anthropos, St. Gabriel-Mödling bei Wien, 1911, VI, 40-61, 10 pls., 86 fgs.) Briefly describes with names and reproductions 76 (and a number of sub-varieties) string-figures, etc., known among the children of the Pelew Is. natives as *chalidebáol*, i. e. "gift of the *chalid* (spirits or higher beings)." Nos. 1-12 are played by two people, the rest by one. Tales go with these games. Among the figures are: house, tortoise, crab, various fruits, stars, clouds, fishes, flies, souls, baskets, various birds, women and men at work, sun, plantation, birds in nest, war, peace, etc. In a number of these figures several things are represented at once.

Reiber (J.) Kinderspiele in Deutsch-Neuguinea. (Baessler-Archiv, Lpzg. u. Berlin, 1911, I, 227-256.) Describes briefly 113 plays and games of children (target and shooting games, war-games, 7; bathing games, 17; animal-games, 21; hunting-games, 16; planting-games, 4; dance-games, 5; hopping and jumping-games, 10; catching-games, 4; ball-games, 3; throwing and hurling-games, 2; guessing-games, 3; musical and noise-games, 4; fire-games, 6; miscellaneous, 11) among the natives of German New Guinea. Of these 113 games 31 are common to all the tribes con-

cerned; the others are distributed as follows: Tumleo 43, Juo 54, Momoken 46, Poyek 45, Zauze 41, Murik 73, Monumbo 65, Zepa 55, Mibāt 58. The richness of animal-plays is noteworthy, scarcely any important animal is omitted (the significance of animals for the natives and a deep nature-feeling account for this). Many hunting games are merely imitations of the hunt, e. g., in Mibāt. Planting-games which are very common and much liked are not so much in vogue as animal and hunting-games. The dance-games are not numerous (almost all have songs) but the children are very fond of them. The fire-games result from the high respect in which fire is held among these tribes. The games in the sand and water offer many points of contact with those of European children at the seashore. The children have a marked tendency to invent new games (one invented in 1906 is noted on p. 253). Genuine girls' games are very rare (even domestic, or household ones). Games of adults seem unknown, but they sometimes participate in those of the children. Most games belong to certain seasons, months, etc. Evening (a moonlight night is ideal) is the preferred time for play.

Schlaginhaufen (O.) Über Siedungsverhältnisse in Süd-Neumecklenburg. (Z. f. Ethnol., Berlin, 1910, XLII, 822-829, 3 fgs.) Treats of the form of dwellings and their grouping in villages at Tamm in the Mulhama district of New Mecklenburg, observed at three different intervals. The typical hut is oval, but rectangular also occur. The dwelling-houses are one for each family. There are also cooking-houses, "men's houses," storehouses, boat-houses, etc. Nearby is the grave-yard. Considerable changes sometimes take place within a short time.

Schmidt (W.) Die tasmanischen Worte zur Bezeichnung archäolithischer Werkzeuge. (Ibid., 915-919.) Discusses the etymologies of Noetling (see *Amer. Anthropol.*, 1909, N. S., XI, 784) for Tasmanian words denoting archæolith implements. Father S. is not willing to believe that the Tasmanian language had only one designa-

tion for all varieties of stone. Complete knowledge of the language would probably reveal other special words.

Smith (H. W.) Notes on Tahiti. (Nat. Geogr. Mag., Wash., 1911, XXII, 947-963, 17 fgs.) Some of the illustrations (fishing, fruit-carrying, native house, pig-roasting) are of ethnological interest. A few notes on the natives, food, torchlight fishing, cooking, houses, tree-climbing, etc.

Speiser (F.) Mitteilungen von den Neuen Hebriden. (Z. f. Ethnol., Berlin, 1911, XLIII, 307-308.) Under date of March 8, 1911, Dr S. reports collections of skulls and osteological material, photographs, measurements, etc., from Espiritu Santo and Big Bay. The people who make the feathered arrows live in the mountains of West Santo; they also possess pottery. Polynesian mixtures are to be met with on the coast.

Strong (W. M.) Note on the Tate language of British New Guinea. (Man, Lond., 1911, XI, 178-181.) Vocabulary of some 160 words. The language seems to be "Papuan, but quite distinct from the Elema, Namau, and Bamu groups of Papuan dialects, and also from the Papuan languages of German New Guinea."

Walden (E.) Die ethnographischen und sprachlichen Verhältnisse im nördlichen Teile Neu-Mecklenburgs und auf den umliegenden Inseln. (Korr.-Bl. d. D. Ges. f. Anthr., Hamburg, 1911, XLII, 28-31.) Notes on ethnography and linguistics of northern New Mecklenburg and the surrounding islands (author was in the Bismarck Archipelago more than two years). There are 3 culture-zones in this region: that of central New Mecklenburg about Panakondo and in Tabar; that of northern New Mecklenburg, best represented within Fesoa-Lauan linguistic group; and that of New Hanover.

Wallis (W. D.) Australian marriage classes. (Man, Lond., 1911, XI, 36-38.) Critique of views of Rev. J. Mathew, as to origin of Australian marriage classes, from two phratries representing "two ancient, distinct races, which amalgamated to form

the Australian race,"—class exogamy founded on race-exogamy. See Lang (A.).

Wendler (J.) Zur Feuer- und Nahrungsbereitung der Marshallinsulaner, Südsee. (Baessler-Archiv, Lpzg. u. Berlin, 1911, I, 269-276.) Describes fire-making (rubbing; twirling method of Truck Is. in Carolines, not known); "oven" or cooking-hearth; preparation of arrow-root flour in detail (pp. 270-272); preparation of the *mogan*, a "national dish" made from the *pandanus* fruit.

Williamson (R. W.) Solomon Island notes. (Man, Lond., 1911, XI, 65-68, 1 pl.) Treats of taboo-signs (representations of crocodile, half shell stuck in tree, bundles of leaves or plants in end of split sticks) in palm-grove; fear of ghost; superstitious village desertion; food sacrifice, etc. The people concerned are the primitive natives of the Rubiana Lagoon (New Georgia) and of the island of Kulambangra near Gizo.

Wiszwianski (H.) Les îles Palau. (Bull. Soc. Neuchât. de Géogr., Neuchâtel, 1910, XX, 467-489, map.) Contains (pp. 483-488) some notes on the Pelew natives (who are fast disappearing), taken from the work of Kubary.

Woodford (C. M.) Note on bone spear-heads from the New Georgia group, British Solomon Islands. (Man, Lond., 1911, XI, 120-122, 2 fgs.) Describes and figures two spear-heads, made from human femurs and mounted on wooden shafts, discovered on the site of a very old burying-place. They are said to be "of most unusual and hitherto unknown shape."

Worcester (D. C.) Field sports among the wild men of Northern Luzon. (Nat. Geogr. Mag., Wash., 1911, XXII, 215-267, 53 fgs.) Treats of fermented drinks, keeping the head-hunters in good humor, the bird-dance of the Benguet-Lepanto Igorots, wild dances of Bontoc, wrestling, Bontoc slapping-game, foot-races, greased-pole contest, tug-of-war, nose-flute, Ifugao dances, etc. Some of these games and sports have been introduced by the Americans.

AMERICA

Abel (A. H.) The Indians in the Civil War. (Amer. Histor. Rev., N. Y., 1910, XV, 281-296.) There were divisions among the Indians of the Indian Territory, etc.,—the Comanches, Seminoles, and Creeks split into two factions. Sometimes a single tribe went for the South. The Choctaws were pro-slavery and the Chickasaws went over to the South.

Activities of the Anthropological Department of the Field Museum of Natural History. (Amer. Anthropol., Lancaster, Pa., 1911, N. S., XIII, 168-169.)

Adan (E.) Las danzas de Coatetelco. (An. Mus. Nac. de Arqueol., México, 1910-1911, II, 133-194, 7 pls.) Treats of the dances held at Coatetelco in the Tetecala district of the State of Morelos in connection with the festival of the Virgin of Candelaria, the last Sunday of January, on the shore of the lake of Coatetelco. There are several dances by children from 7 to 15 years of age, having no recitative or dramatic element. The "Los Vaqueros" dance (music and texts of the three parts are given on pages 144-177) is a dramatic piece treating of the customs, etc., of the Indian *vaqueros*. On pages 177-183 are given music and text of a briefer dramatic dance, "Los Moros," concerned with the struggle between the Moors and the Christians and the victory of the latter. The dramatic dance, called "Los Tecuanes" (pp. 183-190) is given in mixed Aztec and Spanish. On pages 191-194 the author compares these modern dances with those of the ancient Aztecs, of which they are "degenerations," but of which they have preserved many interesting features. These Indians, now very mixed, are the descendants of the Aztec tribe of the Tlahuicas. The Virgin of Candelaria is looked upon as the titular divinity of the lake, and festivals are held to prevent it drying up.

Allen (A. R.) Hospital management and the training of Indian girls as nurses. (Red Man, Carlisle, Pa., 1911, IV, 54-72.) Gives results of hospital-management and nurse-training at Carlisle Indian School. Since

- Feb., 1911, monthly weighings of individual pupils have been in vogue. Physical examinations are made with records on card-index. Indian girls make successful nurses.
- Barnard** (W. C.) A rare Missouri flint. (*Amer. Anthrop.*, Lancaster, Pa., 1911, N. S., XIII, 172-173, 1 fg.)
- Barnett** (A.) Étude sur le mode de fabrication des frondes péruviennes antiques. (*J. Soc. d. Amér. de Paris*, 1910 [1911], N. S., VII, 117-119.) Treats briefly of the method of manufacture of bandages from the Incasic tombs of Peru. Mme B. has made a specialty of the study of ancient Peruvian fabrics and tissues.
- Barry** (P.) The ballad of the Broomfield Hill. (*J. Amer. Folk-Lore*, Lancaster, Pa., 1911, XXIV, 14-15.)
- Beauchamp** (W. M.) The Pompey stone. (*Amer. Antiq.*, Benton Harb., Mich., 1911, XXXIII, 7-11, 1 fg.) Interesting account of the history of an inscribed stone, purporting to date from 1520, "found" in the town of Pompey in 1820. The evidence gathered by Dr B. proves it to have been a "plant" of quite an ordinary sort. The stone is still in Albany.
- Bebeau** (G.) The origin of thunder. (*Red Man*, Carlisle, Pa., 1911, III, 340.) Brief legend of northern Minnesota Chippewa that, whenever it thunders, three Indians, who went up into the clouds, are hunting in "the happy hunting-grounds."
- Belmar** (F.) Sistema silábico en las lenguas de la familia Mixteco-Zapoteca-Otomí. (*An. Mus. Nac. de Arqueol.*, México, 1910-1911, II, 264-271.) Treats of the syllabic system of Chatino, Chinantec, Papabuco, Amuzgo, Mixtec, Cuicatec, Mazatec, Popoloca, Otomí. These languages all present only apparent monosyllabism and Najera is wrong in thinking that real monosyllabism is their chief characteristic. No one of the tongues of the group in question can be said to be truly a "monosyllabic" or "isolating" language. Monosyllabism here is largely due to shortening.
- Beuchat** (H.) *et Rivet* (P.) La famille betoya ou tucano. (*Mém. Soc. de Ling.*, de Paris, 1911, XVII, 117-164.) Treats of the Betoyan (Tucano) family, with bibliography, comparative vocabulary, grammatical sketches, and texts. The authors recognize a western, a northern, and an eastern group,—tribal lists for each are given (pp. 3-14). For the western group vocabularies (Tama, Correguaje, Proje, Encabellado, and Icaguate), texts (*Pater Noster* from Brinton and Teza; Sign of the Cross, *Pater Noster*, *Ave Maria*, *Credo*, and Christian Doctrine, from Gonzalez Suarez), and grammatical sketch, with additions to Brinton; the northern group is represented by the brief Betoya vocabulary of Hervas and the *Pater Noster* of Adelung,—to which are added (after F. Müller) some grammatical notes. On pages 42-48 the authors discuss the possible relationship of the Betoyan with other stocks, especially the Chibchan, and find evidence enough to convince them that the language called *Betoya* (hitherto considered the northern representative of the stock) should be classed as Chibchan, thus removing it from the so-called Betoyan stock altogether. For the western and eastern groups (Tucano, etc.),—the last have been recently studied by Koch-Grünberg, the name "Tucano family" is suggested (p. 164).
- Affinités des langues du sud de la Colombie et du nord de l'Équateur. Groupes Paniquita, Coconuco et Barbacoa. (*Muséon*, Louvain, 1910. Extr. 1-94.) Discusses the grammatical and lexicological relationships of the Paniquitan, Coconucan, and Barbacoan languages with one another and with Chibchan. At pp. 9-20 is a comparative vocabulary of Barbacoan, Paniquitan, and Coconucan; at pp. 45-60 a comparative vocabulary of Barbacoan-Coconucan-Paniquitan and Chibchan (grammatical resemblances with Chibchan are considered at pp. 61-86). Resemblances with Quichuan, Chococoan, etc., are also discussed. The authors are of opinion that the Paniquitan, Coconucan, and Barbacoan tongues belong to the Chibchan stock,—the Barbacoan going with the Talamanca and related group, the Paniquitan and Coconucan forming another group together. The most developed languages of the Chibchan stock are the Chibcha and Paez; among the most primitive is the Colorado, which

has "an astonishing resemblance to the Talamanca."

Beyer (H.) Existe en el Códice Fejérváry-Mayer un representación de Huitzilopochtli? (An. Mus. Nac. de Arqueol., Méx., 1911, II, 531-536, 2 fgs.) B. argues that the blue figure on page 25 of this Codex is not, as Professor Seler contends, the god Huitzilopochtli, but the black and red Tetzcatlipoca.

— La astronomía de los antiguos mexicanos. (Ibid., 1910-1911, II, 221-243, 1 pl., 17 fgs.) Treats of ancient Mexican astronomy: The constellations and the Aztec calendar; sun, its symbolic animals, etc.; the moon; the planets (Venus, Earth), the Milky Way, comets, etc. The deities referring to these are also considered.

— Das Auge in der alt-mexikanischen Symbolik. (Arch. f. Anthrop., Brnschw., 1911, N. F. X, 39-42, 27 fgs.) Treats of the eye in ancient Mexican symbolism (the various Codices, etc.). The eye appears as a star; conventionalized eyes as hair and breast ornaments, etc.; eye represents death and night so closely related to it; west is represented by the star-eye, being the region of night; "eye of darkness" found elsewhere in connection with the gods; eye as light or fire, also life, and *chalchihuitl*.

— Der 28tägige Monat der alten Mexikaner. (Mitt. d. Anthr. Ges. in Wien, 1910, XL, 238-248.) Cites from the *Popul Vuh*, the Codex Borgia, etc., evidence that the ancient Mexicans and Mayas possessed a month of 28 days.

Bingham (H.) The ruins of Choquequirau. (Amer. Anthrop., Lancaster, Pa., 1910, N. S., XII, 505-525, 4 pls., 3 fgs., 2 maps).

Bistrup (A.) Eskimo women in Greenland. (Century Mag., N. Y., 1911, LXXXII, 668-674, 4 fgs.) Treats of child-life, houses and furniture, labor and work of women (preparations of seal-skins, covering kayks and women's boats, tent-building), summer and winter life, physical and mental characters, dress and ornament, death, etc. Author is wife of the Danish Governor of Greenland.

Blanchard (R.) Encore sur les tab-

leaux de métissage de Mexique. (J. Soc. d. Amér. de Paris, 1910 [1911], N. S., VII, 37-60, 9 pls., 5 fgs.) B. continues his interesting and valuable discussion of the *métissage*-pictures in the Museum of Mexico and of the terms applied to the representatives of the various mixtures of white with Indian and negro or both. In the Mexican Museum are a series of paintings of "castas de Mexico, epoca colonial," and a large canvas in 16 compartments, dealing with the like subject; in the Paris Museum are other paintings, which, with those of the Mexican Museum, are probably due to Ignacio de Castro, by whom the large canvas was hardly executed. The list of degrees of *métissage* is discussed with some detail by Dr B., with references to the work of J. J. Virey, *Hist. Nat. du Genre humain* (Paris, au IX; 2e éd., 1824), in which a list is given; and to the section on *mestizos* (table of "castas" given) in A. L. Herrera and R. E. Cicero's *Catálogo de la Colección de Antropología del Museo Nacional* (Mexico, 1895). In the Museum of Madrid are likewise 18 pictures (from Peru) relating to these *métissage* (one is reproduced on p. 57). The 16 paintings and the one large canvas in the Mexican Museum are reproduced in this article. Dr B. concludes that there is a great lack of precision about some of the terms used to denote degrees of *métissage*. The word *chino*, e. g., "does not mean the same thing at the Paris Museum, in Mexico, at the Madrid Museum, and . . . in China."

Boas (F.) Ethnological problems in Canada. (J. Roy. Anthr. Inst., Lond., 1910, XL, 529-539.) Supplements paper of 1906 with similar title. Intensive study is needed for the interior of Labrador, the eastern part of the Mackenzie Basin, the northern interior of British Columbia, the Kootenay valley, and southern and western Vancouver Id. Dr Boas believes that the Iroquoian stock is of southern, not northern origin, and does not belong to "the northern marginal area." Athapaskan adaptability he ascribes to lack of intensity of culture rather than to race.

Bradley (W. W.) Some Mexican

- transportation scenes. (Nat. Geogr. Mag., Wash., 1910, XXI, 985-991, 10 figs.) Some of the illustrations (ancient Mexican method of hoisting ore in mines, etc.) are of ethnologic interest.
- Brant-Sero** (J. O.) O-nō-dah. (J. Amer. Folk-Lore, N. Y., 1911, XXIV, 251.)
- Breton** (A. C.) Sixteenth International Congress of Americanists. (Man, Lond., 1911, XI, 69-74.) Gives brief résumés of principal papers read at Vienna in 1910.
- Some American Museums. (Ibid., 97-100, 1 pl., 1 fig.) Treats briefly of American Museum of Natural History (N. Y.), Brooklyn Institute, Peabody Museum (Cambridge), Yale University Museum, Academy of Sciences and University of Pennsylvania (Philadelphia), National Museum (Washington), Costa Rica National Museum (San José). The illustrations relate to painted pottery from Costa Rica.
- Bringas** (R. A.) Cuauhtémoc. Su nacimiento y su educación. (An. Mus. Nac. de Arqueol., México, 1910-1911, II, 285-312, 1 fig.) Treats of the birth and education of Cuauhtémoc, son of Montezuma II, born in 1502, and the state of Mexico and the time.
- Bushnell** (D. I., Jr) Myths of the Louisiana Choctaw. (Amer. Anthrop., Lancaster, Pa., 1910, N. S., XII, 526-535.)
- New England names. (Ibid., 235-238.)
- Carter** (C.) How the Nez Percés trained for long distance running. (Red Man, Carlisle, Pa., 1911, IV, 15-16.) Training began in October, —cold baths, warm baths (or sweat baths) with plunges into cold water, light dinner, clinging test, short runs, then longer runs, running up hill, etc.
- Christmas among the Nez Percés. (Ibid., III, 252-254.) Describes ceremonies of Nez Percés of northern Idaho (annual *Tukyatwa* dance, war-dance, etc.).
- Chamberlain** (A. F.) Über die Bedeutungen von "amerikanisch." "Amerikaner" usw. (Globus, Brunschwg., 1910, XCVIII, 341-343.) Discusses the various meanings of the term *American* in English and other languages.
- The Uran: a new South American linguistic stock. (Amer. Anthrop., Lancaster, Pa., 1910, N. S., XII, 417-424.)
- The present state of our knowledge concerning the three linguistic stocks of the region of Tierra del Fuego, South America. (Ibid., 1911, XIII, 89-98.)
- David Boyle. (Ibid., 159-164.)
- Sur quelques familles linguistiques peu connues ou presque inconnues de l'Amérique du Sud. Étude d'orientation linguistique. (J. Soc. d. Amér. de Paris, 1910 [1911], N. S., VII, 179-202.) Treats briefly with bibliographies and distribution-map of 42 minor stocks: Apolista, Arda, Cañari, Canichaná, Cayubába, Chango, Chapacura, Chavanté, Cholona, Churoya, Corabéca, Covaréca, Curavéca, Curucanéca, Curuminaca, Hypurina, Ité, Itonama, Itucalé, Juri, Léca, Lorenzo, Mocoa, Moséténé, Móvima, Mura, Ocorona, Otomaca, Otuqué, Péba, Piaroa, Puinavi, Puquina, Saliva, Sanavirona, Ticuna, Timote, Trumai, Uro, Yahua, Yaurura, Yuracaré.
- Recent literature on the South American "Amazons." (J. Amer. Folk-Lore, Lancaster, Pa., 1911, XXIV, 16-20.)
- Chamberlin** (R. V.) The ethno-botany of the Gosiute Indians. (Mem. Amer. Anthrop. Ass., Lancaster, Pa., 1911, II, 329-405.) After account of Gosiute environment (formerly all of the generally desert territory bordering Great Salt Lake on the south and extending westward into eastern Nevada), vegetal products used as food, beverages, chewing-gums, smoking, domestic objects, habitations, medicinal plants, and some features of word-formation in the Gosiute language, the author gives a list of plants according to scientific names, with popular and Gosiute equivalents (pp. 360-384); also (pp. 385-405) a list according to Gosiute names, with scientific and popular equivalents.
- Chapman** (J. W.) The Indian of the Yukon; his helps and his hindrances. (Red Man, Carlisle, Pa., 1911, III, 446-449.) Notes bad effects of contact with "civilization." Advocates compulsory education and thinks that

- criminal legislation "should take account of the fact that he is clannish, and extremely sensitive to the sentiment of the community in which he lives." The Yukon Indians "are a race well worth preserving."
- Clark (A. B.)** The Indians of Rosebud. (So. Wkmn., Hampton, Va., 1911, XL, 42-45.) Notes on progress of Siouan Indians of Rosebud Agency. These Dakotas are becoming "regenerated Americans." Mr C. does not favor mixed marriages.
- Cloud (B.)** How the Great Spirit taught the Dakotas to pray. (Carlisle Arrow, Carlisle, Pa., 1911, VIII, No. 12, 4.) Tale of young man, whom mud-turtle (changed into Indian warrior) told to fast and commune with Great Spirit. He then received from a beautiful Indian maiden a medicine bundle, in which was the peace pipe.
- Collins (G. N.) and Boyle (C. B.)** Notes on Southern Mexico. (Nat. Geogr. Mag., Wash., 1911, XXII, 301-320, 17 fgs.) Contains some notes on Indians, etc. Some of the illustrations (mat-weaving, cotton-loom, market-scene, etc.) are of ethnologic interest.
- Crampton (H. E.)** British Guiana and Brazil to Mount Roraima. (Amer. Museum J., N. Y., 1911, XI, 283-293, 12 fgs.) Some of the illustrations are of Ackawois Indians.
- Crow tobacco dance (The).** (Carlisle Arrow, Carlisle, Pa., 1911, VIII, No. 9, 8.) Brief account by Dr R. H. Lowie, reprinted from the *N. Y. Times*.
- Currier (C. W.)** Seventeenth International Congress of Americanists. First Session—Buenos Aires. (Amer. Anthropol., Lancaster, Pa., 1910, N. S., XII, 595-599.)
- Denison (T. S.)** Aryan origin of the Aztecs. (Rec. of Past, Wash., 1911, X, 229-231.) Author believes that he is "able to say beyond the possibility of mistake that Nauatl, the language of the Aztecs, is Aryan and very closely allied to Sanskrit," and that the Aztecs came from western Asia, etc. Examples of correspondences are given,—the *poch* of *Uitzilopochtli*, e. g., is identified with Persian *baga*, Russian *bog*, "God." In several works published from 1907 to 1911, Mr D. has elaborated this impossible theory.
- Diguet (L.)** Le mais et le maguey chez les anciennes populations du Mexique. (J. Soc. d. Amér. de Paris, N. S., VII, 1910 [1911], 5-35, 2 pls., 7 fgs.) Treats of maize and maguey among the ancient Mexican peoples: Terminology (list of names of plants, parts, products, etc., with etymologies), uses (list of foods, drinks, etc.,—*pulque* in particular and *mezcal*), titular divinities of maize (the goddess Centeotl, the Mexican Ceres, and her various names) and *maguey* (Tezcatzoncatl and the other divinities relating to *pulque*), bibliography. The products of maize and its utilization among the ancient Mexicans figured much less in their domestic economy than did those of the maguey plant, which Acosta termed *Arbol de las Maravillas*.
- Dimock (J. A.)** A despoiled people. (Outlook, N. Y., 1911, Vol. xcvi, 201-206, 5 fgs.) Treats of present conditions of the 300 Seminoles in the Everglades and Big Cypress Swamp in Florida. According to the author, "little stands between the Seminole and starvation but the few remaining alligators." A reservation ought to be decreed for them.
- Donehoo (G. P.)** Carlisle and the red men of other days. (Red Man, Carlisle, Pa., 1911, III, 429-445, 8 fgs.) Treats of the conflicts and councils held at Carlisle in 1753, 1756, 1763, etc.
- The soul of the red man. A study. (Ibid., 317-322.) General reflections on Indians past and present.
- Dunn (J. P.)** The preservation of Indian names and languages. (Ibid., 333-336.) Argues for preservation,—"Indian languages are becoming extinct much more rapidly than the Indians themselves," through the Americanization of the younger Indians (e. g. the Miami). Etymology of *Wabash* (p. 335) from Miami *wahpashikki*, an inflected form of the adjective "white," implying that "the noun it qualifies stands for something that is bright or pure white, inanimate and natural, such as a stone or a shell."
- DuPuis (L.)** The creation of man.

- (Carlisle Arrow, Carlisle, Pa., 1911, VII, No. 34, 1.) Brief Sac and Fox legend of Ketchi-manito and Matchi-manito.
- Eastman** (C. A.) Life and handicraft of the northern Ojibways. (So. Wkmn., Hampton, Va., 1911, XL, 273-278, 4 fgs.) Notes on fishing and hunting, use of birch-bark, wild-rice harvesting, net-making, canoes, skin-dressing, utensils, etc., of the Ojibwa of Lake of the Woods, Rainy Lake, etc.
- A canoe-trip among the northern Ojibways. (Red Man, Carlisle, Pa., 1911, III, 236-244, 6 fgs.) Notes on trip in summer of 1910 to Indians of Leech Lake, Bear Island, Red Lake, etc., in the region between Lake Superior and the Lake of the Woods.
- Eigenmann** (C. H.) Notes from a naturalist's experiences in British Guiana. (Nat. Geogr. Mag., Wash., 1911, XXII, 859-870, 8 fgs.) Abstracted from the author's *The Fresh Water Fishes of British Guiana* (Carnegie Mus. Mem., Vol. V). Contains some notes on Indians of the country (fish-fences, poisoning, etc.).
- Ellis** (E. W.) The raccoon and the opossum. (Red Man, Carlisle, Pa., 1911, III, 344.) Brief Sac and Fox tale of origin of the opossum's "smile."
- Emmons** (G. T.) Native account of the meeting between La Pérouse and the Tlingit. (Amer. Anthrop., Lancaster, Pa., 1911, N. S., XIII, 294-298, 1 fg.)
- The potlatch of the North Pacific Coast. (Amer. Mus. J., N. Y., 1910, X, 229-234, 6 fgs.) Notes on potlatch of Tlingit, a complex observance developed probably out of "a simple feast for the dead in primitive days."
- Engerrand** (J.) Informe sobre una excursión prehistórica en el Estado de Yucatán. (An. Mus. Nac. de Arqueol., México, 1910-1911, II, 245-259.) Gives results of a geological study of certain regions of Yucatan. No remains of "fossil man" were discovered. During the quaternary most of the region in question was covered by the sea.
- Ettawageshik** (E.) The formation of gold. (Red Man, Carlisle, Pa., 1911, IV, 27.) Very brief Ottawa legend ascribing the origin of gold to the yellow leaves of autumn blown about by the winds after the deluge.
- Fassett** (E. C. B.) The new mural paintings and the industries they portray. (Amer. Mus. J., N. Y., 1911, XI, 130-137, 5 fgs.) Describes the first four of a series of mural paintings by Will S. Taylor: Weaving a Chilkat blanket, Steaming and decorating a Haida canoe, Tsimshians making *eulachon* butter, and A Bella Coola family making "bread."
- Fewkes** (J. W.) The butterfly in Hopi myth and ritual. (Amer. Anthrop., Lancaster, Pa., 1910, N. S., XII, 576-594, 1 pl., 3 fgs.)
- Note on the occurrence of adobes in cliff-dwellings. (Ibid., 434-436, 2 pls.)
- Fish design on Peruvian mummy cloth.** (Amer. Mus. J., N. Y., 1910, X, 251-254, 4 fgs.) Résumés article of C. W. Mead in *Putnam Anniversary Volume*.
- Flores** (M.) Juegos de bolitas. (Rev. de Folk-Lore Chileno, Santiago, 1911, II, 63-110, 31 fgs.) Detailed description, with explanations of all technical terms, of the games of *bolitas* (marbles) as played by children in the city of Los Angeles, Province of Biobío, between 1890 and 1893; also the game of *pallalla* (a girls' game chiefly,—a sort of "jackstones") as played in Santiago and Los Angeles.
- Friday** (M.) Ancient customs of Arapahoes. (Carlisle Arrow, Carlisle, Pa., 1911, VII, No. 39, 4.) Notes on errors concerning the Arapaho, Sundance, etc.
- Friedemann** (M.) Vorlage eines Gipsabgusses des Schädeldaches von *Diprorthomo platensis* Ameghino. (Z. f. Ethnol., Berlin, 1910, XLII, 929-938, 5 fgs.) Treats of the *Diprorthomo platensis* Ameghino in connection with a plaster-cast of the cranial vault. F. thinks the *D. plat.* does not depart far enough from recent man to justify the contentions of Ameghino. Dr v. Luschan believes that Ameghino's *Diprorthomo*, rightly oriented, "differs in no way from the normal average European of our time." Pendants of the *Diprorthomo* skull could be found in any great collection of crania in Europe. The cranial resemblances of man and the small monkeys (*Midas*, *Chrysotrux*,

- Kallothrix*, etc.), Dr v. L. thinks, are external and superficial.
- Friedmann** (M.) Dallin's statue, "The Appeal to the Great Spirit." (Red Man, Carlisle, Pa., 1911, IV, 25-26.) This statue "epitomizes what the artist has tried to show is the 'lost cause' of the red man."
- Gabriel** (C.) The fiestas of the Serrano Indians. (Ibid., 254-255.) Brief notes on fiestas (singing, dancing, peon-playing, dolls for the dead), on the Protero Reservation in Southern California.
- Stories of the Serrano. (Ibid., 1911, IV, 82.) Folklore concerning bear, eagle, horn-toad.
- Galloway** (A. C.) An interesting visit to the ancient pyramids of San Juan Teotihuacan. (Nat. Geogr. Mag., Wash., 1910, XXI, 1041-1049, 8 fgs., map.) Treats briefly of the pyramids "El Sol" and "La Luna," etc. Most of the illustrations do not relate to the pyramids.
- Gamio** (M.) Los monumentos arqueológicos de las inmediaciones de Chalchihuites, Zacatecas. (An. Mus. Nac. de Arqueol., México, 1911, II, 467-492, 8 pls., 5 plans.) Gives results of 3 months' expedition in 1908 to the ruins of near Chalchihuites. Natural and artificial caves; fortifications (on the Cerro de El Chapin) and other grouped and isolated structures; the hall of columns and other buildings at Alta Vista; the objects discovered, —a human skull, trepanned during life, pottery of two types, mosaic ornaments, fragments of turquoise, etc., stone hatchets, sea-shells, stone objects of various sorts. The buildings of Alta Vista are unornamented, but many of the specimens found are profusely ornamented. According to Sr G., the ruins of Alta Vista are closely related to those of La Quemada, etc. They also "constitute the northern limit of structures with distinctive architectonic features (stairways, columns, etc.), whose relations are with the buildings of Central, South and Southeastern Mexico." In other words, "they form a real transition between the North and the South"—influences of "Pueblo" culture are recognizable.
- Gann** (T. W.) Exploration carried on in British Honduras during 1908-9. (Ann. Arch. & Anthr., Liverpool, 1911, IV, 72-87, 3 pls.) Gives results of excavations of large and small mounds at Saltillo, Douglas, Moho Cay, Boston, Corozal, Benque Viejo, Patchacan, Sarteneja, San Estevan, Consejo, Chetumal Bay, etc. The pottery inclusarios, etc., of Saltillo closely resemble those found in the valleys of the Usumacinta and Rio de la Passion. Three kinds of burial seem to have been practiced (from poorest class to priests and chiefs, etc.,—the grave-gifts increasing in number and in value). On Wild Cane Cay a copper ornament ("if not a head of Christ, undoubtedly a Christian symbol"), indicating Spanish influence, was found. At Boston was located a principal center for the manufacture of stone implements and weapons. Sarteneja was the site of a considerable pottery manufactory, several small mounds there being composed entirely of potsherds. Near Morales was found a "Santo," or Indian idol of stone.
- Geddes** (J., Jr.) Canadian-French, 1908. (Roman. Jahresb., Erlangen, 1911, XI, 280-343) Bibliography of Canadian-French for 1908, with entries 1285-1534 covering: Biography, education, French production, the Champlain tercentenary, history and geography, language (pp. 311-313), literary, science, travels, periodical literature, writings in English dealing with French Canada (pp. 332-343.) *Oka*, cited on p. 329 as an Iroquois name, is rather Algonkian.
- Gerard** (W. R.) Kalamazoo. (Amer. Anthropol., Lancaster, Pa., 1911, N. S., XIII, 337-338.)
- Gilfillan** (J. A.) The evils of annuities to Indians. (Red Man, Carlisle, Pa., 1911, III, 323-332.) Argues for giving the Indian and half-blood "a chance to be men."
- Gordon** (G. B.) A trip to Chichen Itza. (U. of Penn. Mus. J., Phila., 1911, II, 10-21, 8 fgs.) Notes on visit in summer of 1910. Of the Mayas Dr G. observes, "living among the ruined palaces of their ancestors, they retain in their humble way many marked attributes of a cultivated people." Chichen Itza "awaits excavation to bring it into line with the other cities of the ancient world."

- Gould** (I. R.) Customs of the Alaskans. (Carlisle Arrow, Carlisle, Pa., 1911, VIII, No. 4, 1.) Items from old man of Unga on houses (barabaras), courage-test, manner of sleeping and telling when it was morning.
- Grenfell** (W.) The Labrador fishermen. (So. Wkmn., Hampton, Va., 1911, XL, 617-623, 5 fgs.) Notes (p. 622) introduction of reindeer. Today "there are practically no Eskimo south of Hamilton Inlet, but north of that there are about 1,500" (p. 617).
- Grinnell** (G. B.) The great mysteries of the Cheyenne. (Amer. Anthropol., Lancaster, Pa., 1910, N. S., XII, 542-575, 2 fgs.)
- Hagar** (S.) The four seasons of the Mexican ritual of infancy. (Ibid., 1911, N. S., XIII, 229-234, 5 fgs.)
- von Hansemann** (D.) Ein syphilitischer Schädel aus Südamerika. (Ztschr. f. Ethnol., Berlin, 1911, XLIII, 128-130, 1 fg.) Discusses a pre-Columbian skull (now in the Museum für Völkerkunde) from Salta in the Calchaqui valleys of Argentina, which the author thinks bears on the frontal bone, etc., clear indications of syphilitic disease. Certain injuries to the nose point to subsequent lupus also.
- Harrington** (J. P.) The phonetic system of the Ute language. (Univ. of Colo. Stud., Boulder, 1911, VIII, 199-222.) Lists vowels and consonants of the Moguache and Capote dialect of the Southern Utes, with numerous word lists exemplifying their uses. Striking instances of modification of sound by sound are noted. Ute has "a voiceless counterpart of every voiced sound." There is no coming together of consonants. Ute speech "is composed of syllables of apparently practically equal length, which each consists either of a vowel only, or of a consonant plus a vowel."
- A key to the Navaho orthography employed by the Franciscan Fathers. (Amer. Anthropol., Lancaster, Pa., 1911, N. S., XIII, 164-165.)
- The numerals "two" and "three" in certain Indian languages of the Southwest. (Ibid., 167-168.)
- The origin of the names Ute and Paiute. (Ibid., 172-173.)
- A brief description of the Tewa language. (Ibid., 1910, N. S., XII, 497-504.)
- Hartman** (C. V.) Le calebassier de l'Amérique tropicale. (J. Soc. d. Amér. de Paris, 1910 [1911], N. S., VII, 133-145, 4 pls., 1 fg.) Ethnobotanical study of the calabash-tree (*Crescentia cujete*) of tropical America,—Costa Rica, Nicaragua, Salvador, Mexico, etc. The use and ornamentation of the fruit are described, and, on pp. 13-15, is given (French text only) an Aztec legend of the origin of this tree.
- Henning** (P.) Apuntes etnográficos sobre los otomíes del Distrito de Lerma. (An. d. Mus. Nac. de Arq., Hist. y Etnol., México, 1911, III, 57-85, 9 pls., 7 fgs.) Gives results of investigation of the Otomi Indians of the district of Lerma, State of Mexico. Situation, name and number (altogether 194,790, of which 55,251 in the State of Mexico), origin and history (Spanish conquest no less cruel than the Mexican), religion (the survival of ancient heathen customs is noted; chapels of San Nicolás Peralta, with veneration of crosses here and at Acapulco; images of the Virgin and Jesus with heathen features, etc.), physical characters, dwellings, food, clothing, education and character, etc. The author is somewhat optimistic as to the possibility of improving these Indians. The great majority still make almost exclusive use of their mother-tongue.
- Hewett** (E. L.) Two seasons' work in Guatemala. (Bull. Amer. Arch. Inst., Norwood, Mass., 1911, II, 117-134, 27 pls.) Gives results of investigations of 1910 and 1911 at ruined city of Quirigua. After briefly describing the clearing away of underbrush, trees, etc., the author gives a few notes on previous investigations, the situation and physical conditions. The architectural remains (the residential part,—the houses were probably bamboo huts thatched with palm,—has perished), the sculptures (greater and lesser) are then considered. The greater include the high pedestal group, the low pedestal group, the zoomorphic group, the group without pedestal; the lesser monuments consist of three specimens found near together in the Cere-

monial Plaza. At Quirigua "the perfect chastity of all the sculptures is noteworthy," and there is an "absence of war implements and scenes of combat" as well as also "an entire absence of scenes of sacrifice, cruelty or bloodshed." The figure of the Great Turtle at Quirigua "is undoubtedly the crowning achievement of a native American sculpture, so far as is now known." Stela E. of Mandslay is "the largest shaft in the whole Maya land." In the minor ruins outside of Quirigua proper some interesting discoveries may yet be made.

Highstone (L. S.) The Indian play of Hiawatha. (So. Wkmn., Hampton, Va., 1911, XL, 93-99, 3 fgs.) Brief account of play, based on Longfellow's poem, as given annually by the Ojibwa Indians at Yawaygamug, Michigan,—the Indian village "is built along the shores of a beautiful little inland lake in the very heart of the virgin forest." The theater is a natural one. The play, in Ojibwa, lasts four or five hours.

Hillman (L.) One of the Seneca stories. (Red Man, Carlisle, Pa., 1911, III, 251.) Cites Seneca belief that world will end when work of old woman who mends great canvas (torn by thunder-storms) is finished.

Hill-Tout (C.) Report on the ethnology of the Okanák'ēn of British Columbia, an interior division of the Salish stock. (J. R. Anthropol. Inst., Lond., 1911, XLI, 130-161.) Treats of habitat, tribal divisions (formerly 10 permanent villages or settlements), language (brief outlines of grammar, etc., pp. 137-141, with native texts and interlinear translations of 3 legends), early home (migration has been from southeast), contact with whites (effect on lives and conditions; decrease in numbers), religious and mythological ideas (first-fruits ceremonies; prominent rôle of Coyote; "the snow-dance of Coyote," a legend bringing out the Indian ideas of the relation between a man and his personal totem or *snam*, pp. 135-137). Pages 144-161 are occupied with English texts only of 10 myths: myth of Coyote; the making of the sun; stealing fire from the upper world; how Coyote brought the sal-

mon up the Columbia; skunk and fisher; Coyote, his four sons and the grizzly bear; Coyote and fox; the lazy boy; the grandchildren of the mountain-sheep; fisher and martin.

Hrdlička (A.) Contribution to the anthropology of Central and Smith Sound Eskimo. (Anthrop. Pap. Amer. Mus. Nat. Hist., N. Y., 1910, V, 177-180, 20 pls.) Treats, with details of measurements, etc., of seventeen skulls (9 male, 6 female, 2 children) from Southampton Island and adjacent regions, and of four skulls of Smith Sound Eskimo (who died in New York), with observations of other skeletal parts, measurements, etc. On pages 223-230 are given the details of anthropometric measurements of 6 living Eskimo from Smith Sound (3 men, 1 woman, 1 boy, 1 girl), brought to N. Y. by the Peary Expedition in 1896. Dr H. concludes that "the rarity of pronounced dolichocephaly precludes any considerable recent blood relation with the Eskimo from Labrador or lower Greenland," and also "the Southampton Island and all other Eskimo crania present absolutely no racial affinity with either the diluvial or posterior European crania, and their comparison, except for contrasts, should once for all be abandoned; the kinship of the Eskimo is with Asia and America" (p. 214). Between the Southampton Island and Smith Sound crania was found "an unexpectedly close affinity in all the principal features." This indicates that the Hayes collection of Eskimo skulls needs re-investigation. The measurements of several Eskimo when living and of their skeletons, when dead, enable Dr H. to state that caution is necessary in using, e. g., Manouvrier's tables (based on whites) for calculating the stature from the long bones,—some marked differences are noted. The Southampton Id. Eskimo are now believed to be practically extinct. They were known as Sagdlirmiut, first reported by Capt. Lyon in 1825.

Ingenieros (J.) Sarmiento y Ameghino. (Arch. de Pedag., La Plata, 1911, IX, 203-224.) Comparative study of Sarmiento and Ameghino as men of genius,—men of genius in general, the social function of genius,

morals, faith, imagination, social inadaptation, etc.

Johnson (F. C.) *Reminiscences of Rev. Jacob Johnson, M.A., first pastor Presbyterian Church, Wilkes-Barré, 1772-1790.* (Proc. & Coll. Wyom. Hist. & Geol. Soc., Wilkes-Barré, Pa., 1910, II, 103-200, 1 pl.) Contains many references to the Indians (Six Nations, etc.), mission labors (particularly Wheelock's), etc. Rev. J. J. is on record as advocating the teaching of the Indian language in the Wheelock school, believing it to be more important than Latin for the equipment of a missionary." He was a man of some genius.

Jones (W.) *Notes on the Fox Indians.* (J. Amer. Folk-Lore, N. Y., 1911, XXIV, 209-237.)

ten Kate (H.) *Sur quelques peintres-ethnographes dans l'Amérique du Sud.* (L'Anthropologie, Paris, 1911, XXII, 13-35, 1 fg.) Treats of Humboldt; E. F. Poeppig, author of *Reise in Chile, Peru und auf dem Amazonenstromen* (2 vols., 1835), the 24 plates of which contain some figures of Indians (Pehuenches, Peruvians, etc.); J. B. Debret, author of *Voyage pittoresque et historique au Brésil* (3 vols., 1834-1839), the illustrations to which contain ethnic types, portraits, figures of ethnographic objects, etc., besides composite pictures and groups,—among the Indians represented are Guaycurus, Botocudos, Puris, Patachos, Macharis, Camacan, Charruas, Guaranis, Juris, Maxurunas, Juripassés, Goyanas, etc., and other plates relate to Portuguese, Creoles and Negroes; J. M. Rugendas, part of whose sketches were published in 1836 in *Das Merkwürdigste aus der malerischen Reise in Brasilien* and later in *Mexico und die Mexicaner; Landschaftsbilder und Skizzen aus dem Volksleben* (1855),—the South American Indians figured in the former are Botocudos, Camacans, Machacalis, Puris, Coroados, Coropos, Araucanians, Peruvians, Pehuenches, Patagonians, etc., and negroes are also represented; P. J. Benoit, author of a *Voyage à Suriname* (1839), containing pictures of Caribs and Bush-Negroes in particular; George Catlin, the South American material in whose *Life among*

the Indians (1861) and *Last Rambles* (1868) hardly entitle him to high rank, and make one question the actuality of his travels in S. A.; A. F. Biard, author of *Deux années au Brésil* (Paris, 1862), in whose pictures the comic and the caricature are too prominent,—the Indians represented are Mundurucus, Araras, Muras, etc., and some of his types were reproduced by Figuier, in his *Les Races humaines*, while some of the larger pictures made by him are in the Museums of Europe (three are also in the Museum of La Plata; F. Keller-Leuzinger, author of *Vom Amazonas und Madeira* (1871; Engl. ed., 1874),—the Indian tribes represented are Muras, Araras, Mundurucus, Parentintins, Caripunas, Moxos, etc.; H. Florence, some 20 of whose pictures of Indians (Mundurucus, Apiacas, Bororos, Guanas, Chamacocos, etc.), have been reproduced by K. v. den Steinen in *Globus* (vol. 75); W. von den Steinen, illustrator (Bakairis, Suyas, etc.), together with J. Gehrts, of the two ethnological works of K. von den Steinen; A. Methfessel, whose albums of sketches, drawings, etc., relating to the Argentine date from 1872-1892; J. F. Villanueva (painter of Araucanian Indians); G. Boggiani, author of *I Ciamacoco* and *I Caduvei*.

— *Observations au sujet des Recherches anthropologiques sur la Basse-Californie par le Dr P. Rivet.* (Ibid., 37-40, 1 fg.) Reiterates belief in Melanesian element in S. Californian Indians, substantiated by researches of Rivet, also their relationship to the race of Lagoa Santa. The presence of certain tall skeletons among the Pericus may be due to an old Yaqui mixture. See also pp. 374-375.

Kelsey (F. W.) A persistent forgery. (Amer. Antiq., Benton Harbor, Mich., 1911, XXXIII, 26-31.) Treats of the archeological forgeries in Michigan from 1891 on. See the *Amer. Anthropol.*, for 1908; also Starr (F.).

Kennedy (A.) The coming of the new year. (Red Man, Carlisle, Pa., 1911, III, 454.) Notes on observation of New Year by Seneca Indians. The "man who is seen only once during the year," and who questions parents

about the behavior of children recalls the Santa Claus of Europe,—perhaps the Indian custom is of foreign origin.

Keshena (E.) Legend of the catfish. (Ibid., 256.) Menominee story of mark on head of catfish due to hoof of moose, whom their ancestors tried to kill as he came to drink and feed.

— How the hunter punished the snow. (Carlisle Arrow, Carlisle, Pa., 1911, VII, No. 37, 4.) How hunter, who had had his feet frozen by the snow, made winter melt away. Brief legend of the Menominee. Also in *Red Man*, 1911, III, 342-343.

Kinnaman (J. O.) Chippewa history as told by themselves and French documents. (Amer. Antiq., Benton Harbor, Mich., 1911, XXXIII, 32-40.) Treats of the prehistoric struggle with the Hurons, Missions and Missionaries (Father René Menard), etc.

Kinnaman (M. M.) Is Dr Curry right? (Ibid., 24-29, 4 fgs.) Treats of views expressed by Dr E. S. Curry in his *Prehistoric Races of America, etc.*, that the original home of civilization was Tulan, a continent now sunk beneath the Pacific, whence it first went to Asia and thence to America as the "Mound Builders," a white race conquered by the Indians. The author of this article seems to believe that "the oldest prehistoric race in America was Caucasian, and it came from the west over the sea." See also pp. 71-72.

Koch (F. J.) The Riverside Indian School. (So. Wkmn., Hampton, Va., 1911, XL, 219-222, 5 fgs.) Notes success (at present 32 tribes—chiefly Mission Indians—are represented) of Sherman Institute at Riverside, Calif., established in 1901.

Koch-Grünberg (T.) Die Uitóto-Indianer. Weitere Beiträge zu ihrer Sprache . . . nach einer Wörterliste von Hermann Schmidt, Manáos, Brasilien. (J. Soc. d. Amér. de Paris, 1910 [1911], N. S., VII, 61-83.) Gives classified vocabulary (2 cols. to page) on pages 62-73, and grammatical notes (pp. 73-83) on pronouns, nouns, verbs. This is a welcome addition to the linguistic material of the little-known Uitotan stock of Northwestern Brazil, espe-

cially as regard morphology and grammar.

— Aruak-Sprachen Nordwestbrasi-liens und der angrenzenden Gebiete. (Mitt. d. Anthr. Ges. in Wien, 1911, XLI, 33-153, 22 fgs., map.) This first section, besides ethnographic notes (pp. 33-52) on the Arawakan tribes of N. W. Brazil (Baré, Baní-wa, Uarakéna, Yavitéro, Karútana, Katapolitani, Siusi, Ipéka, Tariána, Kauyari, Yukúna), etc., contains extensive vocabularies in phonetic transcription (pp. 56-153) of all these languages but Kauyari, from Dr K.'s own material, to which is added a brief word-list of the last from Schmidt. For comparison, words in other vocabularies of a number of these languages, from Wallace, Cou-dreau, Natterer, Schmidt, Tavera-Acosta, Montolieu, Crevaux, Spix, Chaffanjon, Melgarejo, are given. According to Dr K., the whole Caiarý-Uaupés region, now largely peopled by tribes of the Betoyan stock, must, as the river-names suggest, have been once in the possession of Arawakan peoples. Acculturation of the Betoyan tribes from Arawakan sources has also occurred. This monograph adds much to the linguistic data of the region in question.

— Die Miránya, Rio Yapurá, Amazonas. (Z. f. Ethnol., Berlin, 1910, XLII, 896-914, 10 fgs.) Brief account, with figures of various ethnic types of the Miránha of the Rio Yapurá. On pages 903-912 are given vocabularies of the Imihitá-Miránya, Fâ-âi, Miranha and Miranha-Oirá-Açu-Tapuya; and on pp. 913-914 some examples of the use of possessive and verbal prefixes. Dr K. was among the Miránya in 1905.

Kroeber (A. L.) Phonetic elements of the Mohave language. (Univ. Calif. Publ. Amer. Arch. and Ethnol., Berkeley, 1911, X, 45-96, 15 pls.) Gives, with indications of lip-positions and numerous tracings, details of Mohave phonetic system,—vowels, labials, interdentals, dental-alveolars, alveolar-prepalatals, post-palatals and velars, breaths and glottal stops, stress and pitch accent, etc. According to Dr K., "it is probable that every Mohave stem word, and every syntactical word except those closing

in a few grammatical terminations like *-k*, *-tc*, and *-m*, ends in a vowel." Mohave vowels are all characterized by slight lip movement. Mohave has no labio-dental sounds (*p*, *v*, *m*, and *w* are bilabial). The back-consonants are all stops. A short trilled *r* occurs. There are two *h* sounds. The normal accent in Mohave is heightened pitch rather than increased stress.

— The languages of the coast of California north of San Francisco. (Ibid., 1911, ix, 273-435, map.) Treats of Miwok, Pomo, Yuki, Wiyot, Yurok, Karok,—phonetics, grammar, vocabulary, etc. Numerous examples illustrating morphological and grammatical peculiarities, lists of roots and radicals, vocabularies and texts with interlinear translations are given for each stock. In California, "kindred languages are very similar in structure, however much they differ in a large proportion of their vocabulary." The Costanoan languages are thought to be genetically related to Miwok, the dialects of which are discussed on pages 292-319 (these tongues are without prefixes). Pomo is "completely non-pronominal, that is, non-incorporative." The words of Yuki, with few exceptions "are either monosyllabic or resolvable into monosyllabic stems and suffixes." Yurok and Wiyot have certain close structural resemblances, but few lexical identities are known so far. As Dr K. remarks: "That two languages belong to the same morphological type, or group, does not prove them genetically related in America. A common origin can be asserted only on the basis of lexical correspondence."

— Phonetic constituents of the native languages of California. (Ibid., 1911, x, 1-12.) Dr K. notes the predominance of open vowels and "general reluctance toward lip movements"; rarity of nasal vowels (common in Siouan); frequent association of glottal stops with vowels; stop consonants with moderate stress of articulation; lengthened or doubled stop consonants (in northern Paiute, Miwok, etc.); prevalence of the "intermediateness" sound-type; surds and sonants; sparse representation of

fricatives except of the *s* type; occurrence of *r* in a number of languages.

— The languages of the American Indians. (Pop. Sci. Mo., Lancaster, Pa., 1911, LXXVIII, 500-513, 2 maps.) Treats of the character, distribution, etc., of Indian languages, the Uto-Aztecan and Algonkian stocks in particular (with distribution maps of Uto-Aztecan, Eskimoan, Athapaskan, and Algonkian). The conservation of these languages is pointed out and some popular errors noted (e. g. the idea of the "scanty vocabulary" of Indian tongues. Methods of scientific study of phonetics and of grammatical structure are discussed, also the writing of Indian languages.

— Shellmounds at San Francisco and San Mateo. (Rec. of Past, Wash., 1911, x, 227-228, 1 fg.) Résumés briefly results of Nelson investigations of 1909-1911. Dr K. considers probable the estimate of Mr Nelson that the beginnings of at least some of these deposits are 3,000 years old or more.

Kunike (H.) Beiträge zur Anthropologie der Calchaqui-Täler. (Archiv f. Anthrop., Brnschw., 1911, N. F. x, 203-225, 3 pls., 14 fgs., map.) Treats with descriptions (pp. 204-217) and details of measurements (pp. 220-225) of 240 crania from various parts of the Calchaqui region of Argentina. The great majority of the skulls are deformed, but only 5 have pathological characters. The male skulls run from about 1,400 to 1,500 ccm. in cranial capacity, the female from 1,200 to 1,300 ccm., the total range being from 1,010 to 1,710 ccm. The index-types are 4.—normal brachycephalic, *ca.* 90, deformed *ca.* 100; normal dolichocephalic *ca.* 80, deformed *ca.* 75. The preponderatingly brachycephalic element may have come from the north, while the less numerous dolichocephalic element may represent the indigenous population.

Leden (C.) Musik und Tänze der grönländischen Eskimos und die Verwandtschaft der Musik der Polar-eskimos mit der der Indianer. (Z. f. Ethnol., Berlin, 1911, XLIII, 261-270, 5 fgs.) Treats of Eskimo music and dances (the author was in Greenland, west and north in 1909, east in 1910).

The old drum-dance and duel-song exist still on the east coast and among the Polar Eskimo,—relics also at Umanatsiak, on the west coast. The Polar Eskimo songs are of individual composition, and their melodies have often no texts, unlike those of the east and west coast in general (here occur comic and satirical songs, love-songs, animal-pantomimes). Specimens of songs (melody and text) are given from Eskimo of Umanatsiak (west), North Star Bay (Polar), Cape Dan (east), with American Indian songs (Thompson R., Hopi) for comparison. According to L., the music of the Polar Eskimo is very closely related to that of the Indians; not so that of those of the east and west coasts.

Lehmann (W.) Ergebnisse einer Forschungsreise in Mittelamerika und México 1907-1909. (Ibid., 1910, XLII, 687-749, 12 fgs., map.) This valuable monograph gives the results of Dr L.'s archeological and linguistic investigations in Central America and part of Mexico during the years 1907-1909. The farthest extension of prehistoric Mayan culture is on the islands of Fonseca Bay; the proto-Mexican culture extended beyond long. 85°, lat. 10°; the northern intrusion of South American stocks is traceable into Guatemala. According to Dr L., the Sumo languages are closely related to the Mosquito, and with them belong also the Matagalpa-Cacaopera (see pp. 714-723) and, remotely the Paya, Jicaque, Lenca and Xinka (a comparative vocabulary is given on pp. 724-727). The Pipil (pp. 728-734) is closely related to ancient Nahuatl. The archeological problems in Salvador are numerous,—here we have to deal with tribes related to the "Mayoide Zwischen-völker" of Mexico (Totonacs, Olmecs, Nicalanca), i. e., peoples, whose culture suggests the Mayas, without their language belonging to that stock. The archeological types include simple stone-yokes (the eastern limit of these is in Salvador); certain flat conventionalized stone sculptures of human heads; three-cornered stone sculptures of the Palma-type; great stone sculptures of the Chac-Mol type; alabaster vessels; clay vessels with metallic

luster; figure-vessels suggesting the Zapotec funeral urns of Oaxaca, etc. The Coribici, Caribici, or Curubici Indians represent a stock, formerly more widely diffused, of which the Guatusos (or "wild Ramas") and the Ramas are remnants. The ruins of Copan indicate the former high culture of the Mayan Chorti, whose influence in eastern Salvador and Honduras is pre-Pipil. The language-distribution map lists 15 stocks: Mixe-Zoque; Mixteco-Zapotec; Huave; Aztecan; Mayan; Subtiaba; Xinka-Lenca-Jicaque-Paya; Matagalpa-Cacaopera-Sumo-Ulua-Mosquito; Rama-Guatuso; Voto-Guétare-Talamanca-Terraba-Bonica (Chibchan); Guaymi-Dorasque; Cuna-Choco; Cueva (Coiba); Cariban (Karif, Island Carib). But some of these identifications and applications are still doubtful.

Lehmann-Nitsche (R.) Vocabulario Chorote ó Solote, Chaco occidentale. (Rev. d. Museo de La Plata, 1910-1911, XVII, 111-130.) Gives (pp. 115-128) classified vocabulary (following model of the *Tabelle zur Aufnahme südamerikanischer Sprachen* issued by the Berlin Ethnological Museum), containing words obtained from Chorotes of S. Pedro de Jujuy by the author in 1906 (besides others obtained in 1909 at Ledesma, Jujuy, in 1909 by S. Debenedetti; also Mataco words obtained by the author and Sr Debenedetti in 1906 and 1909), together with corresponding Mataco words from Pelleschi and Remedi, Nocten words from Massei, Vejoz words from d'Orbigny, etc. On pages 128-130 is a bit of Chorote phrases. The first scientific monograph on the Chorotes is that of von Rosen in 1904. The name is pronounced variously as *Chorote*, *Choroti*, *Soloti*, *Solote*,—and in 1733 Father Lozano wrote it *Xolota*.

Lenz (R.) See Tournier (L.).

Levi (E.) Sopra alcuni casi di Albinismo parziale eredo-famigliare in Negri della Lusiana. (Arch. p. l'Antrop., Firenze, 1910, XL, 454-456.) Treats of the investigation by Prof. F. Frassetto in *Att. d. Soc. Rom. di Antrop.* (1910) of one member of the family, of which three had been previously studied by L. Ac-

cording to L., in cases of partial albinism, we have not *dermatosis* but *dischromia*.

Lowie (R. H.) The Crow Indians of Montana. (Amer. Mus. J., N. Y., 1911, XI, 179-181, 2 fgs.) Notes on the tobacco-dance ("a cycle of beautiful and impressive performances beginning in the early spring when the seeds of the tobacco are sown and terminating with the gathering in of the crop"), the *buptsake* or boys' military organization (imitative of adults), the "mother-in-law taboo," etc. The Crows show intelligence and capacity for progress,—“one of my Crow friends subscribes for the *Literary Digest*.”

Lumholtz (C.) Indiens Papagos. (J. Soc. d. Amér. de Paris, 1910 [1911], N. S., VII, 331-332.) Reproduces letter on Papagos and their country, from *La Géographie*, XXII, 56.

MacCurdy (G. G.) A study of Chiriquian Antiquities. (Mem. Conn. Acad. Arts & Sci., New Haven, 1911, III, XX + 249, 49 pls., 384 fgs.) Chiefly the result of “a careful study of the unparalleled collection of Chiriquian antiquities belonging to Yale University.” Stone (arrow- and spear-points, celts, polishing stones, metates, rubbing or hand stones, stools, images, ornaments, petroglyphs), pottery (unpainted, painted; stools, spindle-whorls and stamps, needle-cases, figurines, musical instruments, rattles, drums, wind instruments), metal (alloys of gold and copper, casting, articles of use, ornaments, figurines of animals, human figurines, figurines with mixed attributes, masks, plaques), etc. This monograph has a historical introduction, bibliography, and a good index. Dr McC. calls attention to “the general phylogenetic trend in the development of Chiriquian art as a whole.” Except as regards architecture, “the stone art of Chiriqui compares favorably with that of Mexico or Peru.” The great bulk of Chiriquian antiquities consists of fictile products. Classification is according to animal motives. Notable is the *armadillo* (Holmes’ *terra cotta* or *biscuit*); others are *serpent*, *fish*, etc. For a small group, with distinctly Costa Rican affinities, the author proposes the name *chocolate in-*

cised. The plastic origin of the *armadillo* motives asserts itself even when transferred from unpainted to painted ware. *Alligator* motives are in color not relief. Three distinct systems of painting are noted. The great majority of the metal pieces were cast, wholly or in part; the majority of the motives are composite in character. Among deities recognized are the alligator-god, parrot-god, jaguar-god, crab-god, etc. The boundaries of Chiriquian culture exceeded those of the modern province of that name, particularly in the direction of Costa Rica. Evidences of contact with and influence by S. America are not wanting.

— An Aztec “calendar stone” in Yale University Museum. (Amer. Anthropol., Lancaster, Pa., 1910, N. S., XII, 481-496, 10 pls., 3 fgs.)

— Seventeenth International Congress of Americanists. Second Session—City of Mexico. (Ibid., 600-605.)

Macías (C.) y Rodríguez Gil (A.) Los actuales indios tuxpaneca del Estado de Jalisco. (An. Mus. Nac. de Arqueol., México, 1910-1911, II, 195-220, 5 pls.) Treats of the modern Tuxpanecas of the State of Jalisco: Physical characteristics (measurements of men and 1 woman are given, pp. 200-206; male stature averages 1,670 mm.), clothing and ornament (men’s dress has lost all its primitive character, that of the women preserves some), food, dwellings, agriculture (maize, beans, etc.), domestic animals, industries, trade, festivals and amusements (translation of images in the feast of St. Fabian and St. Sebastian), religion (Catholicism with admixtures of heathenism), superstitions (belief in witchcraft, etc.), family and society (monogamic solely; wedding ceremonies). These Indians are moral and docile.

Manquilef (M.) Comentarios del Pueblo Araucano. La Faz social. (Rev. de Folk-lore Chileno, Santiago, 1911, II, 1-60, 4 fgs.) Gives on pages 19-59 descriptions, in native text with translations, of Araucanian life, activities, etc.: festal dress and ornaments, house-building (bachelor’s song, p. 39), branding and marking of animals, making the corral, the

- traveler's return (brief songs, p. 51), the making of *mudai* or wheat-beer (song, p. 56), the making of cider. Free renderings of all texts are also given, and at pages 59-60 a list of Chilianisms occurring in the texts.
- Mead** (C. W.) A gift from Ecuador. (Amer. Mus. J., N. Y., 1911, XI, 83, 1 fg.) Note on a stone seat from Manabi,—the Museum possesses two such, belonging to the Stapleton collection.
- Melton** (A.) The legend of Black Snake. (Carlisle Arrow, Carlisle, Pa., 1911, VIII, No., 10, 1.) Story of a Cherokee religious innovator who was killed by the inferior tribes.
- Michelson** (T.) Menominee tales. (Amer. Anthropol., Lancaster, Pa., 1911, N. S., XIII, 68-88.)
- On the future of the independent mode in Fox. (Ibid., 171-172.)
- Note on the gentes of the Ottawa. (Ibid., 338.)
- On the etymology of the Natick word *kompau*, 'he stands erect.' (Ibid., 339.)
- Piegan tales. (J. Amer. Folk-Lore, N. Y., 1911, XXIV, 238-248.)
- Ojibwa Tales. (Ibid., 249-250.)
- Michigan** the storm-center of American archeology. (Amer. Antiq., Benton Harbor, Mich., 1911, XXXIII, 12-24.) Discusses the alleged discoveries of prehistoric copper, stone, and clay relics, tablets, etc., relating the fall of man, the deluge, the creation, etc. See Kelsey (F. W.).
- Millward** (R. H.) Cuernavaca, the sun-child of the Sierras. (Nat. Geogr. Mag., Wash., 1911, XXII, 291-301, 9 fgs.) Treats of Mexican town, 75 miles from City of Mexico. Contains notes on diminutive dolls made by Indian maiden (pp. 297-299), Indian pottery, evidences of ancient civilization, etc.
- Mt Pleasant** (E.) Tuscarora and Mohawk contest. (Red Man, Carlisle, Pa., 1911, III, 341-342.) Account of lacrosse game in which the Tuscaroras defeated the Mohawks, in spite of the fact that the latter hired Seneca medicine-men to help them out.
- Mumblehead** (J.) A legend of the Cherokee rose. (Ibid., 1911, IV, 28.) Brief story of Cherokee maiden who carried the wild rose from her own country to that of her Seminole lover.
- Museum (The) of Anthropology** of the University of California. (Science, Lancaster, Pa., 1911, XXXI, 794.) Note on Hearst collection in archeology and ethnology, opened for public exhibition on Oct. 4, 1911.
- Neandros** (S.) The work on the ceremonial canoe. A modified method of making plaster-casts from life. (Amer. Mus. J., N. Y., 1910, X, 238-243, 9 fgs.) Treats of the paraffin-coating method of taking plaster-casts, resulting in greater accuracy of form, less disagreeable process for the model, more perfect life casts, etc. This method is used to produce the ceremonial canoe scene of the Chilkat Indians for the Museum. Other new devices are also indicated.
- Nordenskiöld** (E.) Archäologische Forschungen im bolivianischen Flachland. (Z. f. Ethnol., Berlin, 1910, XLII, 806-822, 13 fgs., map.) Gives results of Hernmarck expedition to Bolivia in 1908-1909 concerning the archeology of the eastern lowlands, where a "semi-culture" existed which appears to have been completely independent of the culture of the mountain-region,—the Inca-culture never reached the plains and primeval forest here, while the rivers favored distribution from Brazil. In the Móxos country are mounds (partly dwelling-sites, partly graves,—also used for manioc-culture in swampy-lands). The burial-urns (on three supports) and certain other ceramic remains point not to Peru but to northern S. America,—indeed, the more recent pottery from the mounds belongs probably to the ancestors of the Arawakan peoples now inhabiting the Móxos region. N. is of opinion that by intermediary of the Arawaks culture-influences from northern S. America and Central America have been transmitted to eastern Bolivia and elsewhere in the heart of the continent. The early Jesuit missionaries came across remains of this semi-culture.
- Oliver** (M. L.) The snake dance. (Nat. Geogr. Mag., Wash., 1911, XXII, 107-137, 31 fgs.) Well-illustrated account of the snake-dance as performed under the auspices of the Antelope and Snake priests of the Ilopi (Moquis), "at the hostile vil-

lage, 'Ho-Ta-Vila,' seven miles beyond Oraibi," a very conservative community where "missionaries are not welcome, schools do not exist, clothes are not necessary, and the old faith of the Hopi is guarded and taught with care."

Olsson-Seffer (H.) The Isthmus of Tehuantepec. (Ibid., 1910, XXI, 991-1002, 7 fgs.) Contains notes on the Indian tribes of the region, dress and ornament, handicraft, "royal purple," marks of an older civilization, etc. The illustrations represent dug-outs, native laborers, dances, etc.

— (P.) Agricultural possibilities in tropical Mexico. (Ibid., 1021-1040, 19 fgs.) Contains some notes on native habits, activities, etc., which some of the pictures illustrate.

Outes (F. F.) Los tiempos prehistóricos y protohistóricos en la Provincia de Córdoba. (Rev. Mus. de La Plata, Buenos Aires, 1911, XVII, 261-374, 134 fgs.) Treats of the prehistoric and protohistoric period in the Argentine province of Córdoba,—paleolithic and neolithic remains, etc., as represented in the collections of the La Plata Museum: Flint and stone implements, instruments, weapons, ornaments, etc.; implements, ornaments, etc., of bone and shell; metal objects, pottery, anthropomorphic figures, etc. At pages 312-317 are described and figured rock-pictures and petroglyphs from the cerro Casa del Sol, cerro Colorado, the arroyo Luampampa, etc. Of interest are the inscribed axes from Lago San Roque and the anthropomorphic figures (sex indicated by secondary characters only) from the same locality and elsewhere. A mortar found at Dalmacio Vélez is figured on p. 374. The neolithic peoples of the region, the Sanavirones, Comechingones, etc., are considered at pp. 292-307. Of the alleged evidences of pleistocene man, Dr O. considers the finds at Malagueño very doubtful, and those near the National Observatory among the least doubtful.

Paine (C. S.) Ethnology at the annual meeting of the Nebraska Historical Society. (Amer. Anthropol., Lancaster, Pa., 1910, XII, 728-729.)

Parker (A. C.) The origin of Iro-

quois silversmithing. (Ibid., 349-357, 4 fgs.)

— Fate of the New York State collections in archeology and ethnology in the Capitol fire. (Ibid., 1911, N. S., XIII, 169-171.)

— Additional notes on Iroquois silversmithing. (Ibid., 283-293, 5 fgs.)

Patterson (S.) Legend of the bear star. (Red Man, Carlisle, Pa., 1911, IV, 24.) Brief Seneca legend of Indians captured by a bear and taken up into the sky.

Peabody (C.) The exploration of mounds in North Carolina. (Amer. Anthropol., Lancaster, Pa., 1910, N. S., XII, 425-433, 4 fgs.)

Peccorini (A.) Dialecte Chilanga. (J. Soc. d. Amér. de Paris, 1910 [1911], N. S., VII, 122-130.) Gives (translated from the Spanish of the author by le Comte Maurice de Périgny) vocabulary, 2 volumes to the page (pp. 121-126), the conjugations of the verbs "to do," "to hold," "to love," "to be," "to press," "to eat," "to drink," "to set out," "to call," etc., in the language of the village of Chilanga, north of San Francisco, capital of the Department of Morazan, Republic of Salvador.

Perkins (G. H.) Aboriginal remains in the Champlain Valley. Second Paper. (Amer. Anthropol., Lancaster, Pa., 1911, N. S., XIII, 239-249, 6 pls.)

Petitot (E.) Dates importantes pour l'histoire de la découverte géographique de la Puissance du Canada. (Bull. Soc. Neuchât. de Géogr., Neuchâtel, 1911, XX, 442-452.) Useful list of the principal dates relating to geographical discovery in Canada 1496-1907.

Porter (C. E.) Les études anthropologiques au Chili. (J. Soc. des Amér. de Paris, 1910 [1911], N. S., VII, 202-219.) Consists of a "Bibliographie Américaniste Chilienne" (pp. 209-219) of some 205 titles, preceded by notes on the chief contributions in anthropogeography (by Vergara Flores, Solis-Varela, Guevara, Latcham, etc.), ethnography (Medina, Guevara, Reiche, Philippi, etc.), linguistics (Lenz, Barros Arana, Cañas-Pinochet, Guevara, Schuller, San Roman, Echeverría y Reyes), archeology and prehistory (Barros Grez,

Cañas-Pinochet, Medina, Guevara, Vergara Flores, Latcham, etc.), the anthropological and ethnological collections in Chili, etc. The bibliography of Chilian Americana is part of the author's proposed *Ensayo de una Bibliografía chilena de Historia natural*. He had previously published an article on the *Literatura antropológica y etnológica de Chile* in the *Revista Chilena de historia natural*, 1906, x, 101-127. Easter Island is included in the Chilian bibliography. Prof. Porter's *Bibliografía chilena de antropología y etnología* has appeared in the *Anales del Mus. Nac. de Buenos-Aires*, 1910, S. III, 147-188.

Preuss (K. T.) *Naturbeobachtungen in den Religionen des mexikanischen Kulturkreises.* (Z. f. Ethnol., Berlin, 1910, XLII, 793-804.) Treats of natural phenomena in the religions of Mexican Indians, particularly the Cora, Huichol, Mexicano, etc.: Distinction of sun and sky; identification of underworld and night-sky and the development of the latter into a lunar deity (also ancient Aztecs); earth and lunar deities as deities of fire; night and water; close connection of water with fire; conflict between moon and stars and between stars and stars; water of night; myth of creation of man.

— *Die Opferblutschale der alten Mexikaner erläutert nach den Angaben der Cora-Indianer.* (Z. f. Ethnol., Berlin, XLIII, 293-306, 6 fgs.) Compares the *quauhxicalli*, or sacrificial blood-vessel of the ancient Mexicans (made of polished stone) with the *treša* or gourd-vessel on the altars of the modern Cora Indians,—the interpretations by the natives of the vessel as "the world" are given. The divisions of the world are primary, the attributes assigned to the gods secondary. The symbolism of the Cora and the old Mexican vessels are strikingly similar (the *olin* is considered at some length). This example shows, according to the details given by Dr P., how the data obtainable from modern Indian tribes serves to explain and interpret the ideas and symbols of the ancient Mexicans, etc.

— *Religionen der Naturvölker*

Amerikas 1906-1909. (Arch. f. Religsw., Lpzg., 1911, XIV, 212-301.) Reviews, résumés, and critiques of recent works of Hodge (*Handbook of Amer. Inds.*, Pt I), Culin (games of N. A. Inds.); Boas and Rasmussen (Eskimo); Swanton (Tlingit and Haida); Teit and Hill-Tout (Salishan tribes); Sapir (Takelma); Dixon, Dubois, Kroeber, Sparkman, C. Hart Merriam (Californian stocks and peoples); Lowie (northern Shoshoni); Dorsey, Kroeber (Prairie Algonkian tribes); Dorsey, Pepper and Wilson, Wissler (Siouan tribes); Jones (Central Algonkian peoples); Parker (Iroquois); Speck (Muskogean tribes); Stevenson (Zuñi); Russell, Brown (Pima); Seler, León, Breton, Bauer (Mexican); Stempel, Tozzer (Mayas); Fewkes (Porto Rico); Koch (tribes of N. W. Brazil); Rivet (Jivaro); Nordenskiöld (Peru and Bolivia); De Goeje (tribes of Surinam); Boman (Andine region of Argentina); Latcham (Araucanians); Ignace (Negroes of Brazil), etc.

Radin (P.) The ritual significance of the Winnebago medicine dance. (J. Amer. Folk-Lore, N. Y., 1911, XXIV, 149-208.)

Rivet (P.) A propos de l'origine du mot "Pérou." (L'Anthropologie, Paris, 1911, XXII, 289-294.) In this brief, well-documented study Dr R. seeks to show that *Peru* (Piru, Biru, Pelu, Beru), is identical with the Barbacoan word *pilu*, "hole filled with water," from *pi*, "water, river." The "river" in question would be the *Iscuando* of the coastal region of southern Colombia. The name *Peru* was known in Panama (where the Spaniards picked it up) long before their arrival there. The language of the Caras of Ecuador, as such names as *Tumbaviro*, *Pimampiro*, etc., suggest, was closely related to the Barbacoan.

— XVII^e Congrès international des Américanistes. (J. Soc. d. Amér. de Paris, 1910 [1911], 328-331.) Gives list of papers read from *Sumários* of Dr Lehmann-Nitsche.

— Les langues Guaranies du haut Amazone. (Ibid., 149-178.) Treats of the Cocama and Omagua languages of the Tupian or Guaranian

stock,—with these two tribes are classed as Guaranian also the Cocamillas of the Huallaga and the Yurimaguas or Zurimaguas. An extensive vocabulary of both Cocama and Omagua is given. Also the text of the *Pater Noster* and the Catechism in Omagua, and some comparative grammatical notes on the two languages.

— Sur quelques dialects Panos peu connus. (Ibid., 221–242.) Treats (with bibliography and list of tribes) of the Yamiaca, Arazaire, and Pacaguara dialects of the Panoan stock. Vocabularies of each are given together with a few grammatical notes. The Arazaires are the Arasa of Nordenskiöld. Dr P.'s Yamiaca is from von Hassel, the Arazaire from Llosa, and the Pacaguara from Armentia and Heath.

Robelo (C. A.) Origen del Calendario Náhuatl. (An. Mus. Nac. de Arqueol., México, 1911, III, 337–350, 4 pls.) Discusses the origin of the ancient Mexican calendar with special reference to the engraved stones of Coatlan, which contain the figures of *Cipactonal* and *Oxomoco* as they are depicted in the Codices. It is to these that the account of Mendieta probably refers. R. thinks the calendar was invented at Coatlan.

Robles Rodriguez (E.) Ñeigurehuen. Baile de Machis. (Rev. de Folklore Chil., Santiago, 1911, II, 113–135.) Treats of the dance of the *machis* or "medicine-men" of the Mapuche or Araucanians. Detailed description with native text and translation of song used. Also (pages 114–116) text and translation of Araucanian *piuketun* or oath. The dance described was held at Lincaneu, to the south of Cautin de Temuco.

— Guillatunes. (Ibid., 1911, I, 223–249.) Describes an Araucanian *guillatun*, an ancient ceremonial upon the dream of a cacique to show the gods that the people have not forgotten their religious rites, dances, customs. Prayers and sacrifices formed part of the *guillatun*, faith in which has been lost by many Indians who have adopted the habits of the whites. At pages 245–249 are given native texts and translations of three *nillatun* or prayers used in the *guillatun*.

These ceremonies may be compared with some of those of the Plains Indians of North America.

Roth (W. E.) Some technological notes from the Pomeroon district, British Guiana. Part III. (J. R. Anthropol. Inst., Lond., 1911, XLI, 72–82, 15 pls.) Treats in detail of the manufacture of open-work basketry ("all baskets for permanent use are made by men, and manufactured in different styles according to the pattern of the foundation, *tuinatuku*"), traps (cylinder, spring and cage, landing-net, etc., for fish; bow-and-arrow trap, spring and fall traps, nooses, etc., for animals and birds; rat-trap), fans (Warrau, Carib, and Akkawaio) among the Arawaks and Warraus of the Pomeroon. Temporary baskets of leaves of the *ite* and the *manicole* palms are made by the Warrau women and Arawak men.

Runnels (L.) The struggle against darkness. (Red Man, Carlisle, Pa., 1911, IV, 27.) Brief San Poil legend of the obtaining of fire after dampness and vapors had extinguished the first camp-fires.

Russell (J. A.) Notes on prehistoric discoveries in Wayne County, Michigan. (Amer. Antiq., Benton Harbor, Mich., 1911, XXXIII, 135–143.) Treats of Savage-Soper-Scotford discoveries. See Starr (F.) and Kelsey (F. W.).

Sapir (E.) Some aspects of Nootka language and culture. (Amer. Anthropol., Lancaster, Pa., 1911, N. S., XIII, 15–28.)

— The problem of noun incorporation in American languages. (Ibid., 250–282.)

— Anthropological division. Report. (Summary Rep. Geol. Surv. Br. Dept. of Mines, 1910, Ottawa, 1911, 284–285.) Brief account of field-work among the Nootka in Sept.–Dec., 1910 (collection of mythological and ethnological texts, museum specimens; 67 songs recorded on phonograph; observation of potlatches, doctoring ritual, puberty ceremonies, etc.), with note on work among Arctic Eskimo (Stefansson).

— An anthropological survey of Canada. (Science, Lancaster, Pa., 1911, N. S., XXXIV, 789–793.) Notes establishment on Sept. 1, 1910, of a division of Anthropology under the

Geological Survey of Canada (with Dr Sapir in charge, Mr C. M. Barbeau as assistant in Anthropology, and Prof. H. I. Smith, as archeologist). Outlines problems and lines of work suggested. Dr S. rightly emphasizes the importance of a knowledge of the language of the natives concerned.

Saunooke (N.) Why the turkey is bald. (Red Man, Carlisle, Pa., 1911, III, 255-256.) Cherokee legend how turkey was singed in attempt to keep spark of fire alive. Told to account for using turkey-wing for fire-fan.

Scanland (J. M.) In the land of Evangeline. (So. Wkmn., Hampton, Va., 1911, XL, 231-237.) Treats of the Acadians of the Bayou Teche, La. Houses and activities, food, hunting, alligator-killing (pp. 234-336), bear-trapping, "pirates' buried gold."

Schenk (A.) Note sur un crâne otomi. (Bull. Soc. Neuchât. de Géogr., Neuchâtel, 1910, XX, 457-464, 1 pl.) Describes, with measurements (cran. cap. 1,248 ccm.; ceph. ind. 83.23), a young male Otomi skull in the Ethnographic Museum of Neuchâtel, compared with Otomi skulls studied by Méréjkowski, de Quatrefages, and Hamy (6 in all besides the one here recorded).

Schmidt (M.) Brief vom oberen Paraguay. (Z. f. Ethnol., Berlin, 1910, XLII, 953-954.) Under date of June 1910, reports visit to Guató of Caracara. From old burial-places human bones, fragments of pottery, etc., were obtained. Two *atterados* were examined. Six different localities for picture-rocks were noted.

Seler (E.) Brief aus Mexico. (Ibid., 1911, XLIII, 310-315, 3 fgs.) Gives account of three weeks' visit to the ruins of Palenque with notice of old Totonac capital of Cempoallan and the ruins of an old town in the forest near Frontera. The ruins were carefully studied and drawings, rubbings, casts, etc., taken of certain parts, some hitherto not reproduced.

— Über den Internationalen Amerikanisten-Kongress in Buenos Aires und Mexico. (Ibid., 117-128.) Account of meeting with brief notes on more important papers and their

authors, particularly those from Argentina, etc.

Senet (R.) Las conclusiones antropogenéticas de Ameghino y las ciencias afines. (Arch. de Pedag., La Plata, 1911, IX, 193-202.) Discusses the anthropogenetic theories and ideas of F. Ameghino,—the *Tetraprothomo argentinus*, *Triprothomo*, *Diprothomo platensis*, *Prothomo*, etc. S. concludes that A.'s conclusions are in accordance with ontogeny and phylogeny.

Sergi (S.) I rilievi cerebrali delle fosse temporali nei crani deformati del Perù. (Atti d. Soc. Rom. di Antrop., Roma, 1910, XV, 271-284, 4 fgs.) Treats of the "cerebral reliefs of the temporal fossae in deformed Peruvian skulls (4 types of deformation are distinguished). According to Dr S., "to determinate conditions of artificial deformations of the skull always correspond determinate aspects of the cerebral reliefs of the temporal fossae.

— Sul *Diprothomo Platensis*, Ameghino. (Ibid., 1911, XVI, 113-122, 4 fgs.) Gives results of investigation of the fragment of a skull, considered by Ameghino to belong to a precursor of man in America. According to S., the *Diprothomo* may belong to the *Hominidae*, but differs altogether in many characters from the living type. The antiquity of the fragment is beyond doubt.

Skinner (A. B.) The Menomini Indians. (So. Wkmn., Hampton, Va., 1911, XL, 572-579, 6 fgs.) Notes on history (always friends of whites), population *ca.* 1500), religion (Christians; pagans) and mythology (good and evil powers; thunder-birds), "medicine," puberty-fasts and dreams to obtain power, lacrosse, morality (good). Among the pagans the two religious organizations, the "Medicine Lodge Society," and "The Dreamers," are still "very much alive." The old-time costumes are worn only at ceremonies.

— The Florida Seminoles. (Ibid., 154-163, 6 fgs.) Account of visit in 1910 to Seminole camps,—houses, dress and ornament, language (differences between dialects of Big Cypress and Everglades, 4 words given, p. 161), etc. The three divisions, Big Cypress, Everglades and Crow

Creek, of Florida Seminoles number about 325, and they are about holding their own. There is "a peculiar 'pigeon English'" spoken by the Indians when dealing with whites. There is said to be no admixture of negro blood.

— War customs of the Menomini Indians. (Amer. Anthropol., Lancaster, Pa., 1911, N. S., XIII, 299-312, 2 fgs.)

— The Menomini game of lacrosse. (Amer. Mus. J., N. Y., 1911, XI, 139-141, 6 fgs.) Describes "a ceremonial game of lacrosse [witnessed in the summer of 1910], which is interwoven with the legend of the Thunderers and revolves about the idea of the birth and death of these spirits in man." The Thunderer-legend connected with lacrosse is given (p. 140) as "gained through the interpreter from one of the oldest Indians of the tribe."

Skye (M. L.) The Seneca legend of the seven stars. (Red Man, Carlisle, Pa., 1911, III, 235.) The seven stars were seven sisters who disobeyed a prohibition to approach a magic fountain and were seized by the monster guardian who placed them in the sky.

— Origin of the green corn. (Ibid., 1911, IV, 28-29.) Iroquois legend of origin of maize from woman who sacrificed herself to save her people from starvation. See also 343-344.

Smith (H. I.) The prehistoric ethnology of a Kentucky site. (Anthr. Pap. Amer. Mus. Nat. Hist., N. Y., 1910, VI, 173-241, 48 pls., 1 fg.) Detailed investigation of village-site (no evidences of white contact) on the Fox farm, in Mason Co., Kentucky, about 14 miles south southwest from Maysville,—the site, while prehistoric, is of no great antiquity, judging by positive evidence. The topics treated are: Resources in animal and plant materials, securing and preparation of food, habitations, tools used by men and tools used by women, processes of manufacture, games, religious objects, pipes, and amusements, warfare, dress and ornament, art, injuries and diseases, method of burial, etc. The inhabitants of the village-site built the mounds on the farm, as indicated by similarity in the artifacts found. Altogether, "the material

culture of this site in Kentucky resembles that of the Adena Mound, Baum and Gartner sites, the main or early part of the Robert Harness Mound, and the Oregonia, Fort Ancient and Madisonville sites of Ohio," and "it belongs to what Mills has termed the 'Fort Ancient culture.'" The pottery is of the poor type (Holmes' "archaic northern").

— Primitive work in metal. (So. Wkman., Hampton, Va., 1911, XL, 209-218, 6 fgs.) Treats of use of iron by African negroes, copper by American Indians, etc. (also other metals in Mexico, C. and S. America). The silversmith work of the Haidas (p. 215), the Navahos, Zuñi, Iroquois is also considered.

— Minnehaha's people. (Ibid., 336-344, 6 fgs.) Notes on the Siouan Indians of the Plains. Buffalo-hunting, burden-bearing, *travois*, tepee and decorations, food, fishing, fire-making, cooking uses of bone, skin, etc., pictography on skins, dances, social arrangements.

— Harvesting wild-rice in Canada and Minnesota. (Ibid., 615-617, 1 fg.) Brief account of gathering, drying rice, its uses, etc.

— The Thompson Indians. (Ibid., 23-36, 11 fgs.) Treats of habitat (southern interior of British Columbia), physical type, use of Chinook Jargon, effect of white contact, activities, burial, songs, summer lodge and winter house, clothings, affection for children, basketry, etc. (pottery unknown), food, salmon-catching, drying fish, berry gathering and drying, root-drying, smoking, travel and transportation, gambling, rock-paintings (made by girls during initiation), sweat-house, social system, marriage, shamans, religion and mythology (coyote as transformer and world-shaper), art, etc. Evidences of influence of Plains tribes, Coast tribes, etc.

— Primitive ways of working stone. (Ibid., 88-93, 8 fgs.) Treats of chipping and flaking, battering and pecking, grinding, incising, picking, drilling, etc., among American Indians.

— Primitive work in clay. (Ibid., 143-154, 7 fgs.) Discusses origin, material, form, etc., of pottery, methods of making, decoration, etc., illus-

- trations from Mexicans, mound-builders, Pueblo Indians.
- Primitive work in skin. (Ibid., 515-520, 5 fgs.) Treats of tanning and uses of skin among Eskimo, Plains Indians, Modocs, tribes of British Columbia (dress, tipis, skin-boats, *parfleche*, boxes, pouches, drums, harness, armor, etc.).
- Hiawatha's people. (Ibid., 472-479, 4 fgs.) Besides notes on the Iroquoian Hiawatha (pp. 472-474), treats of the Ojibwa Indians of the Great Lakes (environment, language, clothing, ornament, houses, travel and transportation, canoes, food, maple-sugar, agriculture, fire-making, wild-rice, bow and arrow, etc.). It is hardly correct to state (p. 475) that Dakota "differs from the Ojibwa as Spanish does from Russian."
- Canoes of the North Pacific Coast Indians. (Amer. Mus. J., N. Y., 1910, x, 243-245, 3 fgs.) Notes on Haida sea-going canoes, Chinook, Kwakiutl, Bella Coola and other types, decoration, use, etc. Canoes are valuable property. It is very doubtful if sails were used before the advent of the whites, but strips of cedar-bark woven together preceded canvas.
- Totem poles of the North Pacific coast. (Ibid., 1911, xi, 77-82, 10 fgs.) Figures totem-poles from Haida, Tlingit, Comox, Bella Coola, etc. The art of the average totem pole "is on the whole symbolic though rather realistic in appearance." Carved house and grave posts are akin to totem poles. A crude *tamanawas* board from Bay Center (Wash.) "shows totem-pole influence south of the North Pacific culture area."
- (J. B.) Some early beliefs of Indians. (Red Man, Carlisle, Pa., 1911, III, 453-454.) General items concerning medicine men, thunder, amulets, fasting, etc. See also *Carlisle Arrow*, 1911, VII, No. 35, 1.
- Sniffen** (M. K.) Canada and her Indians. (So. Wkman., Hampton, Va., 1911, XL, 165-168.) Gives impressions gained from recent study of the Indian situation. S. thinks the U. S. might learn from Canada something in the avoidance of fraud and chicanery, and Canada learn something

from the U. S., in the way of making Indians into citizens.

- Speck** (F. G.) Missions in the Creek Nation. (Ibid., 206-208.) Brief account of present condition of Indians and negroes in the northwestern part of the Creek Nation, Oklahoma, effects of white contact, etc. Although fifty years ago the Creeks were largely Christianized, the percentage of Christians among them seems now to be small. Many are Christian in their ethics, but pagan in all else. Many are neither pagan nor Christian. A few of the old congregations, Baptist and Methodist chiefly, are still left. To-day there are "thousands of mixed-blood negroes and Creeks, who pass either as the one or the other." In one little church, the members include negroes, Yuchi Indians, half blood Creeks, etc.
- The Jackson-Whites. (Ibid., 104-107.) Notes on the community known as "Jackson-Whites," in the Ramapo valley from Suffern, N. Y., to Goshen,—character, house, manufactures (basketry, eel-pots, wooden ware),—a collection is now in American Museum of Natural History (N. Y.). They seem to be the result of triple race-mixture, Indian-white-negro. They number some 1,500.
- A visit to the Penobscot Indians. (U. of Penn. Mus. J., Phila., 1911, II, 21-26, 5 fgs.) Notes on visit in January, 1911,—inauguration of Indian officials (speeches were made in Penobscot), dances (round; snake or winding dance; Micmac dance by men only), wampum necklace and cradle-board now in Heye collection.
- Some Huron treaty-belts. (Ibid., 26-27, 1 fg.) Treats briefly of a wampum belt obtained from the wife of a Wyandot chief in Oklahoma, and another (obtained in 1903 from Atowa Tohonadiheta, a Canadian Iroquois), said to have been used at a treaty in 1612.
- MacHenry, the Bad-Men; a Creek Indian's story. (Red Man, Carlisle, Pa., 1911, IV, 9-11.) Tale of a French Creole and his pretended knowledge of the Indian language.
- Ceremonial songs of the Creek and Yuchi Indians. (Univ. of Pa. Mus. Anthropol. Publ., 1911, I, 155-245, 1 pl.) Gives texts and melodies,

with brief descriptions, translations, etc., of 22 Creek, and 7 Yuchi dance-songs; also 20 Creek medicine songs and formulas. At pp. 237-240 is given the Yuchi text, with English interlinear and free translations, of the legend of the origin of diseases and medicines; and at pp. 241-245 the music of two Shawnee love songs. The greater part of the material was obtained from the Creeks of Taskigi town,—the music was transcribed by Dr J. D. Sapir, who "feels that the Creek songs possess a strength and energy that is lacking in the Yuchi songs, while the latter are more harmonious to the European ear." The medicine songs and formulas "are secret individual property."

— Huron moose hair embroidery. (Amer. Anthrop., Lancaster, Pa., 1911, N. S., XIII, 1-14, 3 pls., 8 fgs.)

— Notes on the material culture of the Huron. (Ibid., 208-228, 4 pls., 19 fgs.)

Spinden (H. J.) An ancient sepulcher at Placeres del Oro, State of Guerrero, Mexico. (Ibid., 29-55, 3 pls., 18 fgs.)

— The making of pottery at San Ildefonso. (Amer. Museum J., N. Y., 1911, XI, 192-196, 10 fgs.) Brief account of pottery-making as now practiced at the Pueblo of San Ildefonso on the Rio Grande about 20 miles N. W. of Santa Fe. The finest pottery has black designs on a whitish ground. The decorative art shows a keen appreciation of nature.

Starr (F.), Kinnaman (J. O.) and Talmage (J. E.) The Michigan archeological question settled. (Amer. Antiq., Benton Harbor, Mich., 1911, XXXII, 160-164.) Reports on "the famous Michigan 'relics' of a prehistoric Caucasian race." The tablets and other objects of clay, slate, and copper "are plainly recent objects, manufactured to deceive." Father Savage, Mr Soper, and Mr Russell have been deceived but were not parties to any deception. See Kelsey (F. W.).

Tahamont (R.) The story of the magic arrow. (Carlisle Arrow, Carlisle, Pa., 1911, VIII, No. 2, p. 4.) Abnaki story of beautiful maiden, foster grandmother (wicked magician) and hunter with magic arrow,

who rescues her,—the old woman, who has turned into a bear, is killed by a chip from the flint of an arrow-maker at his work.

— The grasshopper war. (Ibid., 1911, IV, 29.) Brief legend of origin of a war between tribes of Susquehannock Indians due to quarrel of two boys over the possession of a grasshopper.

Tournier (L.) Las drogas antiguas en la medicina popular de Chile. (Rev. de la Soc. de Folk. Chil., Santiago, 1911, I, 253-298.) Notes on the old drugs used in Chilean folk-medicine—mercurial compounds much used, remedies for indigestion, the "evil eye" and eye-troubles, powders, tinctures, etc., balsams, fumigation for rheumatism, etc., love-powders. Pages 277-298 are a reprint of a drug-list published at Santiago in 1813. To this *Tarifa* Dr R. Lenz furnishes an introduction (pages 273-275).

Tozzer (A. M.) The value of ancient Mexican manuscripts in the study of the general development of writing. (Proc. Amer. Antiq. Soc., Worcester, 1911, N. S., XXI, 80-101, 7 pls., 16 fgs.) Discusses stages of "reminders," pure picture-writing (symbolism, conventionalizing, etc.), "ideographs" (suggestions take the place of representations), ikonomatic writing or phonetic-picture-writing (numerous illustrations), true phonetic writing,—the Nahuas just stopped short of this last stage; the development further was the work of the Spaniards in their endeavor to teach the natives the creed of the church. According to Dr T. "there is found in Mexico, perhaps to a greater degree than in any other one place in the world, examples of all the different kinds of writing,"—i. e. up to the beginnings of a syllabary. Concerning the Maya writing the author thinks that the true line of research will lie in the direction of "rebus-forms"; also that, as Bowditch holds, "the consonantal sound of a syllable was of far greater importance than the vowel sound."

Uhlenbeck (C. C.) Original Blackfoot Texts from the Southern Piegiens Blackfoot Reservation, Teton County, Montana. With the help of Joseph Tatsey. (Verh. d. k. Ak. van Wetensch. te Amsterdam, Afd. Letterk., N. R., D.

- XII, No. 1, X, 1-106.) Contains, in parallel columns, Blackfoot texts and English translations of brief legends of origin of 19 clan-names (pp. 1-4); also (pp. 5-66) of 15 legends and myths: The people living in the north, the origin of the buffaloes, the origin of the buffalo-stones, the leader-buffalo, Blue-face, Belly-fat, Clot-of-blood, Scar-face, horses found on an island, the two buffalo-lodges, the wolverine, an old woman left on a campground, a woman sacrificed to a butte, two adventures of the Old Man, Whom-the-buffalo-inquires-after. On pages 66-68 are texts and translations of 15 brief Bear-chief's songs. An Appendix (pp. 69-93) contains information concerning Bear-chief,—genealogical notes, life-story, creation-legend. There is a good index. See also review of this monograph by Dr T. Michelson in *American Anthropologist*, 1911, N. S., XIII, 326-330.
- Geslachts- en Persoons-namens der Peigans. (Versl. en Meded. d. K. Akad. v. Wet., Afd. Ltrk., 4^eR., D. XI, Amsterdam, 1911, repr., pp. 26.) Treats of clan, family, and personal names among the Piegan (Blackfoot) Indians, with accounts of origin, significance, etc. At pages 23-26 are given accounts of the genealogies of Joseph Tatsey, Ninaistaku (Mountain Chief), Ninochkyaio (Bear Chief), etc. At pages 5-11 the traditional origin of the various clan-names is given. See review by R. H. Lowie in *American Anthropologist*, 1911, N. S., XIII, 324-326.
- Venne (E.) Facts about the Chippewas. (Carlisle Arrow, Carlisle, Pa., 1911, VIII, No. 10, 1.) Story of punishment of man who deserted one wife for another.
- Vignaud (H.) Les expéditions des Scandinaves en Amérique devant la critique. Un nouveau faux document. (J. Soc. d. Amér. de Paris, 1910 [1911], N. S., VII, 85-116.) Critical discussion of the real and alleged Scandinavian expeditions to America. Treats of the original sources of information, the voyages to Vineland, the historical value of the Sagas, the location of Vineland (not placed in America before the 18th century), the inventors of the idea that Vineland was in America (the originator was Jonsson Arngrim, an Iclander, in 1609-1610), the arguments for and against the Scandinavian discoveries of America (distances, astronomic position, vine and wild wheat, natives of Vineland, archeological proofs,—Dighton Rock, Fall River skeleton, stone mill at Newport, Monhegan Id. inscription, inscriptions of Yarmouth, Grave Creek tablet, "Syasi-the-blond," the Minnesora "runic stone," etc.). V. rejects the Kensington stone along with other alleged documents of a somewhat similar nature. There is thus no other evidence whatever as to the location of Vineland and its discovery except the mention in the Sagas. V. concludes that the Scandinavians never got as far south as New England,—Vineland was possibly some part of Labrador, if in America at all. No real "discovery" of America valid for the world was ever made by the Scandinavians.
- Wagner (É. R.) La légende du "Ci-priu." (J. Soc. d. Amér. de Paris, 1910 [1911], N. S., VII, 145-147.) Tale, from the region of the Rio Salado in the Argentine, of the little bird "Ci-priu" (so termed from its plaintive cry), once a pretty woman, Cyprienne, but changed into a bird, that still laments its former husband.
- (L. D.) Massacre de Jules Crevaux D'après les dires d'un chef Toba. (Ibid., 121-122.) Brief account, obtained by W. in 1886, from a Toba chief of the killing of the French explorer Dr J. Crevaux.
- Waite (A. W.) The legend of the Tacquish. (Carlisle Arrow, Carlisle, Pa., 1911, VIII, No. 9, 8.) Brief Serrano legend of the flight at Arrowhead Springs, near San Bernardino, Cal., of Tacquish, an evil spirit in the form of a large ball of fire. Used as a bogey to frighten children.
- Waldmann (S.) Les esquimaux du nord du Labrador. (Bull. Soc. Neuchât., Neuchâtel, 1910, XX, 430-441.) Notes on childhood (child takes name of last dead member of family and child is told about him and his deeds as soon as possible), hunting (seal and sea-lion) and fishing (generally left to women), marriage, physical characters, food, clothing, boats, religion (spirits good or bad; *angakok* and his functions), myth-

- ology and folk-lore (protection of animals; aurora borealis; why the raven is black). The author is a missionary at Killinek, Cape Chidley.
- Ward** (R. D.) A visit to the Brazilian coffee country. (Nat. Geogr. Mag., Wash., 1911, XXII, 908-931, 19 fgs., map.) Details of coffee-growing and preparation for market. A few notes on laborers (p. 914), chiefly Italians.
- Waterman** (T. T.) The phonetic elements of the northern Paiute language. (Univ. Calif. Publ. Amer. Arch. & Ethnol., Berkeley, 1911, X, 13-14, pl. 1-5.) Treats, with tracings, indications of lip positions, etc., the phonetic system of the northern Paiute language, the data having been obtained with the help of a full-blood, middle-aged Paiute named Dick Mahwee. Several types of consonants are absent from Paiute. Other features are a general lack of incisiveness in articulation, a very much later vocalization of sonants and very much less aspiration of surds than in English. Consonantal clusters do not occur, either initially or medially.
- Webster** (H.) The Nebraska Society of Ethnology and Folklore. (Amer. Anthropol., Lancaster, Pa., 1910, N. S., XII, 730.)
- Wilder** (H. H.) A petroglyph from eastern Massachusetts. (Ibid., 1911, N. S., XIII, 65-67, 1 pl., 1 fg.)
- Will** (G. F.) The Bourgeois village site. (Ibid., 1910, N. S., XII, 473-476.)
- Wilson** (J. G.) The crossing of the races. (Pop. Sci. Mo., Lancaster, Pa., 1911, LXXIX, 486-495.) In this "study of the general principles governing the successful intermixture of different peoples, with special reference to the question of immigration into the United States," Dr W. concludes that of the European immigrants, in so far as physical type is concerned, "that type of man best adapted physically to the climate and soil will, in the point of numbers, eventually predominate in spite of all restrictive legislation or man-made laws of any kind," and thus "the influence of immigration upon our physical type will, in the long run, be nil." The problem as to the influence of racial amalgamation upon habits of thought, morals, institutions, etc., is a much graver one, and here the Jew is the most serious obstacle, and he "will continue to be an unsolved and vexatious problem long after the Pole and the Hun and Italian are forgotten."
- Wissler** (C.) Anthropological field-work for the year. (Amer. Museum J., N. Y., 1911, XI, 299-300, 2 fgs.) Work has been concentrated "on two main points, the systems of social groupings (or societies) and ritualistic forms." On p. 299 is an illustration of a Blackfoot woman praying to the setting sun.
- An Indian who helped the Museum. (Ibid., 1910, X, 254-257.) Treats of The-Bear-One, a Piegan (Blackfoot) medicine man of the old type, from whom the American Museum of Natural History in New York received the important medicine bundles in the Plains collections. He has been painted by Sharp.
- The medicine pipe. (Ibid., 1911, XI, 24-26.) Describes the obtaining from The-Bear-One of the long series of phonographic records of the ritual of the medicine-pipe now in possession of the Museum.
- Research and exploration among the Indians of the plains. (Ibid., 126-127.) Brief account of work of Museum staff in this region 1906-1910.
- The social life of the Blackfoot Indians. (Anthrop. Pap. Am. Mus. Nat. Hist., N. Y., 1911, VII, 1-64, 15 fgs.) Gives results of expedition of 1906,—most of the data is from the Montana Piegans. Tribal divisions (northern Blackfoot differ more from Piegan than latter from Blood), courtship (male usually aggressor; virginity highly esteemed; boys encouraged to take liberties) marriage and its obligations, plurality of wives (limited only by economic considerations), potential wives ("distant wives,"—sisters of wife), mother-in-law taboo, divorce, relationship (list of terms relating to males and females, p. 16), names, bands (imply not only bonds of friendship but bonds of blood; list of bands, p. 21), the camp-circle, tribal organization and control (head men of uncertain tenure, head-chief for each tribe,

everything of importance settled in council, organized men's societies, etc.) property rights (theoretically at least, women owned tipis, travois, horses ridden by them, domestic implements and clothing), division of labor, birth-customs (birth-marks evidence of re-birth), menstruation (no special taboo, except woman is not supposed to come near sick), care and training of children ("no definite evidences of puberty ceremonies aside from the boy's change of name"), death and mourning; tales of adventure (pp. 32-36), heraldry and picture-writing (decorations of tipi, records of war, capturing of horses, highly conventionalized symbols, sand-map, etc.), reckoning time (month-names, winter-count calendars, pp. 45-50), oaths (sun taken to witness), etiquette (visiting, hospitality, etc.), amusements and games (jokes common, pranks, etc.; game of tops, arrow-games, bows-and-arrows, wheel-game, ball, wrestling, "kicking," etc.), gambling (the hand-game and songs, wheel-gambling, four-stick game, etc.). As to gambling, etc., the Blackfoot "on the whole, seem to incline more toward the Plateau and Shoshone area than to the Siouan or Algonkin" (p. 62).

— Measurements of Dakota Indian children. (*Annals N. Y. Acad. Sci.*, 1911, xx, 355-364.) Discusses measurements (height, weight, chest) of 1,770 and 1,193 individuals out of totals of 5,242 full bloods and 1,877 mixed bloods at the Pine Ridge agency (chiefly Ogallala Teton), made by Dr J. R. Walker, for 13 years physician there. The statistics were compiled and studied by Dr Wissler in comparison with those of white children secured under similar conditions. In general the Dakota children are taller and heavier than white children, the mixed bloods standing between the two races; there is probably no difference in the time periods of growth for Indians and whites although there is a suggestion of a later maximum growth period for the

Indian; a slightly more rapid maturity for Indian children during the 15th and 16th years is suggested; variability for Indian children is less than for white; Dakota results contradict the idea that children of mixed parents are taller than either parent; the correlation values of the mixed blood do not tend toward an intermediate position between Indian and white; in both mixed bloods and Indians, the pre-adolescent acceleration is more in evidence than among white children.

Zeh (L. E.) Indian shorthand writers. (*So. Wkmn.*, Hampton, Va., 1911, xi, 480-485, 1 fg.) Treats of Father Le Jeune and his labors among the Indians, near Kamloops, B. C., to whom he taught a shorthand system of writing in which is published in the *Chinook Jargon* (pp. 482-483 are occupied with extracts), a paper of 16 pp., containing church and local information, etc., called the *Kamloops Wawa*; it is now printed from type specially made for the purpose. Some 2,000 Indians of this region read and write this shorthand.

— Reindeer progress in Alaska. (*Ibid.*, 610-615, 3 fgs.) Notes beneficial results. Last census showed 23,000 reindeer, of which 11,000 were owned by the natives. Of the 28 distributing stations 18 are owned by the Government and 10 by church missions. The Lapp herders often become owners. With careful training, the Eskimo boys make excellent herders, and can lasso better than the Laps. The use of reindeer-skin for clothing, etc., is important.

Zimmerman (J.) Hewers of stone. (*Nat. Geogr. Mag.*, Wash., 1910, xxi, 1002-1019, 9 fgs.) Treats of the ruins of Mitla, in Oaxaca, from personal observation and information from Prof. W. H. Holmes. The quarries, the temples, the mosaic fret-work, the cruciform cellars (or graves, perhaps), the palace, the hall of the 6 columns, etc., are described and figured.

ANTHROPOLOGIC MISCELLANEA

Mr Warren K. Moorehead and "The Stone Age in North America."

—The author of *The Stone Age in North America* is evidently displeased with my brief review of his work which appeared in the January–March number of this journal, and he presented an extended "reply" in the July–September issue. I regret having caused this displeasure, and am likewise surprised, as I regarded my criticisms of his work as being rather mild.

But really what does Mr Moorehead mean by "the stone age in North America"? He fails to recognize the age of stone as being an epoch in the cultural development of a people, beyond which no tribe in America had advanced at the time of the discovery. He fails to realize the fact that some tribes, within the United States, are still living in the stone age. He writes (vol. I, p. 34): ". . . stone implements were in use in remote portions of the United States two centuries ago. . . ." The United States two centuries ago! But he fails to state that stone implements are even now made and used by some tribes.

And, likewise, Mr Moorehead has a curious conception of the people of the stone age: he appears to regard them as supernatural beings, for he says (vol. I, pp. 92–94):

"As shedding some light on the use of such a knife, I was interested to read, when studying the accounts of early Spanish explorers, 1530–1540, to find a description of how such implements . . . were used in the Southwest. An ethnologist would have made great sacrifices to have been with Cabeza De Vaca. In his narrative he gives a description of a remarkable medicine-man. *This man represented the true Stone Age type*; although what we have concerning him is but a fragment, it is worthy of preservation in that it sheds light on the use of certain large flint implements, and on practices of ancient medicine-men.

"They said that a man wandered through the country whom they called Badthing; he was small of body and wore a beard, and they never distinctly saw his features. When he came to the house where they lived, their hair stood up and they trembled. Presently a blazing torch shone at the door, when he entered and seized whom he chose, and giving him three great gashes in the side with a very sharp flint, the width of the hand and two palms in length, he put his hand through them, drawing forth the entrails, from one of which he would cut off a portion more or less, the length of a palm, and throw it on the embers. Then he would give three gashes to an arm, the second cut on the inside of an elbow, and

would sever the limb. A little after this, he would begin to unite it, and putting his hands on the wounds, these would instantly become healed. They said that frequently in the dance he appeared among them, sometimes in the dress of a woman, at others in that of a man; that when it pleased him he would take a *buhio*, or house, and lifting it high, after a little he would come down with it in a heavy fall.'"

The author of the *Stone Age* evidently accepts this as fact, not fiction, and is of the belief that "this man represented the true Stone Age type." Therefore to this type of man he must attribute the mounds and earthworks, and the various objects found scattered over the surface. The stone age in North America must have been an age of fable, an age of mystery, not to be recognized unless there was a distinct reference to the use of a piece of stone. Mr Moorehead has probably gained his "clear perspective of the past in this country" (vol. I, p. 4) from studying the works of early Spanish writers.

In the "Conclusions" (vol. II, p. 348) our author deplores the fact that the early writers "did not give us more detail about stone-age times." But we find where he states (vol. I, p. 249) that, "entirely too much has been made of the fact that chipped implements of various kinds have been seen in the possession of modern Indians the past two hundred years." Such inconsistencies as these are characteristic of *The Stone Age in North America*.

This sentence occurs in the last paragraph of Mr Moorehead's reply: "There are also many observations which the school Mr Bushnell represents will regard askance, because that school sees nothing beyond the culture of historic Indians in America." Very true. "Many observations" appearing in the *Stone Age* might well have been made by a pseudo-scientist or a "real archeologist" of several generations ago, but it is difficult to understand why they should be presented in any work at the present time. As yet no generally acceptable evidence has been presented to prove the existence of so-called paleolithic man in America. No human remains have been discovered in any section of the country that exhibit characteristics differing from those of living tribes. Nothing has ever been found in the United States, either on or below the surface, the origin of which could not be justly attributed to either the living tribes or their ancestors. This applies to all earthworks as well as to small objects of stone, etc. Why, then, should some endeavor to draw a sharp distinction between archeology and ethnology when applied to the study of the arts of the North American Indians? The mere fact that an object is made of stone or some other hard material, and is found

on the surface or in a grave, is accepted by the "archeologist" as proof of great antiquity of the object, although many such specimens may date from the last century, may even have been made within a generation. Shell beads have been recovered from many burials in the area east of the Mississippi; many of these are undoubtedly less than two centuries old, yet they would be classed as "archeological material"; but how would the "real archeologist" classify the shell beads on the "habit" and "purse" now in the Ashmolean Museum, articles which were obtained in Virginia three centuries or more ago?

The questions presented by Mr Moorehead in his reply are not of sufficient importance to be treated in detail.

I see no reason for retracting a word of my review of Mr Moorehead's book, and, as I have already said, I regard the criticisms of his work as being rather mild. I reiterate the assertion made in the first paragraph of the review that "the pages are replete with inaccurate, misleading statements, rendering the work, for all practical purposes, quite valueless."

DAVID I. BUSHNELL, JR.

Some Shoshonean Etymologies.—"The origin of the term Shoshoni appears to be unknown. It apparently is not a Shoshoni word, and although the name is recognized by the Shoshoni as applying to themselves, it probably originated among some other tribe." (Handbook of American Indians; Bureau of American Ethnology, part II, p. 556.)

Repeated inquiries among the northern Paiute, of eastern Oregon, with whose language the writer is familiar, elicit but one answer as to the origin and meaning of the term Shoshoni. It is a Shoshonean word, and refers to the method of dressing the hair employed by the Shoshoni in former times. Captain Clark, in his work on the Indian Sign Language says: "The manner of dressing or wearing the hair in former years usually determined the tribe, the style in each being different." Further on, in reference to the sign of the Sioux, he proceeds to say: "To denote the Sioux (other than the Assinaboine branch), the Gros Ventres of the Prairie, Blackfeet, Flatheads, and some other tribes, in addition to above, bring palms of extended hands against top of head and move them down the sides, to indicate parting the hair in the middle and combing it down over the sides of the head." According to the Shoshoni, the Sioux "combed their hair like a woman," while the Shoshoni roached the forelock and rubbed it with the hand until it presented a tangled, curly appearance. From this characteristic arose the name "tsosóni," or

"curly-head," in contra-distinction to the term "tsopátakwünidi," "smooth-head," as the Sioux were sometimes called. The derivation is from tso, the head, and sóni, tangled, or curly. The Paiute word for curly-head is tsosónitukadi, which is from the same stems plus the pronominal-possessive suffix -tukádi.

As to the names Ute and Paiute, over which there has been much discussion, Captain Louey, a sub-chief of the Oregon Paiute, offers an explanation, which the writer has verified through other informants. He says that the name Ute is derived from the Shoshonean root *yu*, meaning like, or similar to, and *ta*, the first personal plural pronoun, and is equivalent to "like us," or "similar to us." The term Paiute is compounded of *pa*, water and *yúta*, and was formerly applied to those Indians of the Shoshonean stock whose home was on the eastern shore of Great Salt Lake. The Oregon Shoshoneans call the Ute *Pakwítzimina*, from *pakwí*, fish, and *tzimína*, to unjoint. The name arose from the habit of the Ute of unjointing the vertebræ of the fish for the purpose of making beads.

As to the term *yúta*, while its meaning may be translated into English by the Indian as "like us," "similar to us," the writer is of the opinion that the real etymology of the word is derivable from the root *yu*, meaning like, or similar, and the Shoshonean pronominal suffix -*ta*, meaning "the one who," the equivalence being, "the one who is like (us)." The genius of the language would make this the more probable view.

The Oregon Paiute repudiate the name "Paiute," although they recognize it as applicable to those Shoshoneans who lived near Great Salt Lake, and who called themselves *Paiyúta*.

W. L. MARSDEN.

A Tentative List of the Hispanized Chumashan Place-Names of San Luis Obispo, Santa Barbara, and Ventura Counties, California.—Will persons familiar with Spanish family names and place names kindly inform the writer if any of the words in the following list are not of Chumashan Indian origin?

Anacápa, one of the Channel Islands.

Anapamú, name of a street in Santa Barbara, always said by the Spanish population to be of Indian origin.

Camúlos, a town on the railroad in the Santa Clara River valley, Ventura County, above Santa Paula.

Cayúcas, a town on the coast north of El Morro in San Luis Obispo County. Although the Spanish-speaking people say that this is an

Indian word, Spanish dictionaries give *cayuca* as a word meaning "head" in the Cuban dialect of Spanish.

Huenéme, a town on the coast near Oxnard, Ventura County.

Lompóc, a town in the lower Santa Ynez River valley.

Magú, a point on the coast in Ventura County, south of Huenéme.

Matilija, a large canyon in the vicinity of the lower Ojai valley, Ventura County.

Montálvo, a town in the Santa Clara River valley, Ventura County, below Santa Paula.

Nojohuí, a beautiful waterfall, canyon, and creek in the Santa Ynez Mountains, Santa Barbara County, between Las Cruces and Santa Ynez.

Ojai, the name of two valleys in Ventura County, known respectively as the Lower Ojai and the Upper Ojai.

Pirú, a canyon, creek, and town in Ventura County, northeast of Santa Paula.

Pismo, a beach in Santa Barbara and San Luis Obispo counties extending from the mouth of the Santa Maria River to the vicinity of Pismo town.

Séspe, a long cañada and canyon in Ventura County, emptying into the Santa Clara River above Santa Paula.¹

Simí, a large valley and a town in Ventura County encircled by the Santa Susana Mountains and Oak Ridge.

Tápo, a canyon and ranch in the Santa Susana Mountains northeast of Simi town, Ventura County. Mr Guadalupe Perea, whose family has lived long in this vicinity, declares that this word is of Chumashan Indian origin.

Topalópa, a conspicuous peak north of Santa Paula, Ventura County.

Zaca, a lake and a region in the Zaca Lake Forest Reserve, Santa Barbara County.

JOHN P. HARRINGTON.

THE *Harvard University Gazette* records among the activities of the Peabody Museum that during the summer Dr Alfred M. Tozzer and Mr Clarence L. Hay made a trip to Mexico. Mr Hay purchased a valuable collection which he has given to the museum. Dr Charles Peabody represented the museum at the Prehistoric Congress of France, held at Nimes in August, 1911, and presented a paper on "The Archeology of the Delaware Valley," with special reference to the work of Mr

¹ "Sesepe river" (misprint?), D. P. Barrows, *The Ethno-Botany of the Coahuilla Indians of Southern California*, Chicago, 1900, p. 73, quoting Taylor, *California Farmer*, vol. XVI, no. 15.

Ernest Volk. While in Europe Dr Peabody visited several prehistoric sites, and collected, with the assistance of his European colleagues, representative specimens from the eocene, pseudo-eolithic site of Clermont-de-l'Oise; the eolithic industries of Salinelles (Gard); the industries, neolithic and others, near Orpierre (Hautes Alpes); the Lake Dweller stations of the Saut de la Pucelle and of La Gresine, Lac du Bourget (Savoie). The research in relation to the antiquity of man in America was continued in the Delaware Valley by Mr Ernest Volk, and a report by Mr Volk on the twenty-two years of research in this region has been published by the museum. Dr George P. Howe conducted an expedition to Yucatan and has prepared a report on the results. Mr Samuel J. Guernsey carried on archeological researches in New Brunswick for the museum. The museum had a party in Ohio under the direction of Mr B. W. Merwin, and the long-continued exploration of the ancient cemetery at Madisonville, as well as of the famous Turner Group of mounds in the same region, has been completed.

THE *American Museum Journal* reports that Mr Stefánsson, of the museum's Arctic expedition, has made a discovery of an archeological nature at his last winter camp near Pt. Stevens, Parry Peninsula. According to his report a great deal of pottery is found upon old village sites, some at a depth of several feet. This pottery is of similar type to that found among and lately manufactured by some of the Alaskan Eskimo. Pottery has so far not been reported from any of the central and eastern Eskimo. It was formerly assumed that the presence of pottery among the Alaskan Eskimo was to be explained as indicating forms copied from Siberian or neighboring American tribes. The recent discoveries of Mr Stefánsson indicate that the art of pottery among the Eskimo must have been of ancient origin and at one time very widely distributed. Furthermore Mr Stefánsson reports that other objects he finds are similar in type to those described by Professor Boas, discovered by Captain George Comer in ancient village sites on Southampton Island, Hudson Bay. These were also similar to objects recently discovered in Greenland, leading to the conclusion that older types of Eskimo culture must have been much more uniform throughout the entire stretch of Arctic America than at present. Mr Stefánsson's find of similar objects on the west side of Hudson Bay makes it more probable that there was formerly but a single type of Eskimo culture from Alaska to Greenland.

DR DAVID STARR JORDAN, of Stanford University, one of the vice-presidents of the first international eugenics congress to be held at the

University of London from July 24 to 30, 1912, has accepted the presidency of the consultative committee for the United States. The officers of the congress hope that it will result in a far wider recognition of the necessity for an immediate and serious consideration of eugenic problems in all civilized countries. The proof of this necessity must be based on the laws of heredity, on the history of the changes in racial characteristics in the past, and on what is known concerning the effect of all the many biological and social factors which tend either to improve or deteriorate the innate qualities of mankind. If this field should be covered in a wide and comprehensive manner in the papers presented to the congress, including an adequate discussion of the general nature of the reforms, moral and legislative, necessary for insuring the progress of the race, the records of the proceedings would form a presentment of the case for eugenic reform which would assuredly be of great value to both the legislator and the social reformer. To achieve such a result should be the main object, rather than the attempt to make the congress an arena for the discussion of academic questions mainly of interest to scientific investigators.—*Science*.

THE Bureau of American Ethnology is preparing a new work which will form a "Handbook of Aboriginal Remains in the United States," and will have to do with the ancient abodes, camps, mounds, workshops, quarries, burial places, etc., of the Indian tribes. In connection with this work, Mr F. W. Hodge, Ethnologist-in-charge of the Bureau of American Ethnology, is sending letters of inquiry to all persons thought to have any knowledge of the subject of this undertaking, as well as to all institutions and societies interested in American archeology and ethnology. The letter requests all information respecting the location, character, and history of the remains left by the Indians, or other indications of their former occupancy. In 1891 a catalogue of prehistoric works east of the Rocky Mountains was published, but that work is both out of date and out of print. It was compiled by Dr Cyrus Thomas and several collaborators. It is not expected that the prospective work on Indian antiquities will be issued for many months. Following the precedent of the old report, the new one in contemplation, will show, to even a greater and more extensive end, all available information. It is proposed to classify the former Indian remains by states and counties, and to illustrate the publication with maps, photographs and drawings.

THE *American Museum Journal* states that in revising the installation

of the New Guinea material in the South Sea hall, Doctor Lowie is making extensive use of the sketches secured by the museum with the Finsch collection. Dr Otto Finsch, the celebrated naturalist and traveler, provided with the collection a very full series of illustrations accurately picturing many phases of native life. These are highly desirable, as many aspects of aboriginal culture, such as house and boat types, can not always be readily transported or even secured in model specimens, although often they form the most characteristic elements of the culture of a tribe. This applies even more emphatically to social and ceremonial life, which can be studied very inadequately, if at all, from museum specimens. It also applies in large measure to objects of personal adornment and clothing. For instance, it would not be at all obvious to the average visitor how the aborigines wore a profusely decorated heart-shaped object conspicuously exhibited in one of the New Guinea cases. A glance at the sketch now beside the specimen shows it to be a warrior's breast ornament. Similar results have been accomplished with other articles of dress which otherwise could not readily be understood except with the aid of long explanatory labels.

PROFESSOR HENRY WILLIAMSON HAYNES, well known for his investigations in archeology, died at his home in Boston on February 15, aged eighty years. Professor Haynes was for years a member of the Anthropological Society of Washington and he was a founder of the American Anthropological Association. In accordance with the terms of his will \$1,000 are bequeathed to the Peabody Museum of Harvard University for the library together with all his prehistoric and archeological objects, and his books and pamphlets relating to such subjects. To the Boston Society of Natural History is given his fossils, minerals, and other objects of natural history. To Harvard College is given, for its classical department, Mr Haynes' Etruscan, Greek, and Roman vases and his ancient coins and medals. The Boston Museum of Fine Arts is to receive his Egyptian antiquities, except those relating to the age of stone in Egypt, which go to the Peabody Museum.

THE program for the 457th regular meeting of the Anthropological Society of Washington, held January 16, consisted of a paper on "The Western Neighbors of the Prehistoric Pueblos," by Dr J. Walter Fewkes, and a paper on "The Hammurabic and Modern Codes," by Mr George R. Stetson. The address of the retiring President, Dr J. Walter Fewkes, was delivered on February 20, the subject being "Great Stone Monuments in History and Geography."

DR J. WALTER FEWKES of the Bureau of American Ethnology has been re-elected president of the American Anthropological Association. The next annual meeting of the Association will be held in Cleveland, Ohio, beginning December 30, 1912, in affiliation with Section H of the American Association for the Advancement of Science.

MR N. C. NELSON, Instructor in Anthropology in the University of California, has been appointed Assistant Curator in the Department of Anthropology, American Museum of Natural History. He will assume his duties next June and will give especial attention to North American archeology.

THE plant and fixtures of the old *Cherokee Advocate* were sold at auction at Tahlequah, Okla., December 6, 1911, for \$151. The purchaser was J. F. Holden, editor of the *Ft. Gibson Era* who has done much in the past to preserve the historic relics of the old Indian Territory.

FREDERICK STARR, Associate Professor of Anthropology at the University of Chicago, returned on January 1 from a four months' journey through Korea. Professor Starr has been made a Commander of the Order of Leopold II, by King Albert of Belgium.

THE Fourteenth International Congress of Anthropology and Pre-historic Archeology will be held at Geneva, Switzerland, during the first week of September, 1912. The last session of this Congress was held at Monaco in the spring of 1906.

DR MAX UHLE has resigned the directorship of the Museo de Historia Nacional at Lima, Peru, and accepted an offer of the Chilean Government to take charge of the archeological research of the latter country, with headquarters at Santiago.

PROFESSOR GEORGE GRANT MACCURDY is one of the contributors to *The American Year Book* (D. Appleton and Co.) for 1911, recently issued, his article being that on "Anthropology, Ethnology, and Pre-historic Archeology."

MR W. LEO BULLER has presented to the Dominion Museum, Wellington, New Zealand, a collection of about 700 Maori ethnological specimens which had been collected by his father, Sir Walter Buller.

PROFESSOR GEORGE GRANT MACCURDY will be the delegate from Yale University to the Eighteenth International Congress of Americanists to be held in London, May 27 to June 1, 1912.

THE death is announced of Dr L. Pič, the noted Bohemian archeologist, in charge of the unsurpassed archeological collection of the Museum Regni Bohemiae, Prague.

PROFESSOR RICHARD ANDRÉE, of Leipzig, known for his work in geography and ethnography, has died at the age of seventy-seven years.

KNIGHTHOOD has been conferred on Professor E. B. Tylor, F.R.S. Emeritus Professor of Anthropology in the University of Oxford.

PROFESSOR W. BALDWIN SPENCER, F.R.S., has been appointed protector of the aborigines in the northern territory of Australia.

DR. SCHLAGINHAUFER has been chosen as the successor of Dr R. Martin at the head of the Anthropological Institute, Zurich.

PROFESSOR KARL PEARSON is preparing a memoir on the life and work of the late Sir Francis Galton.

M. PAUL TOPINARD, the distinguished French anthropologist, has died at the age of eighty-one years.

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